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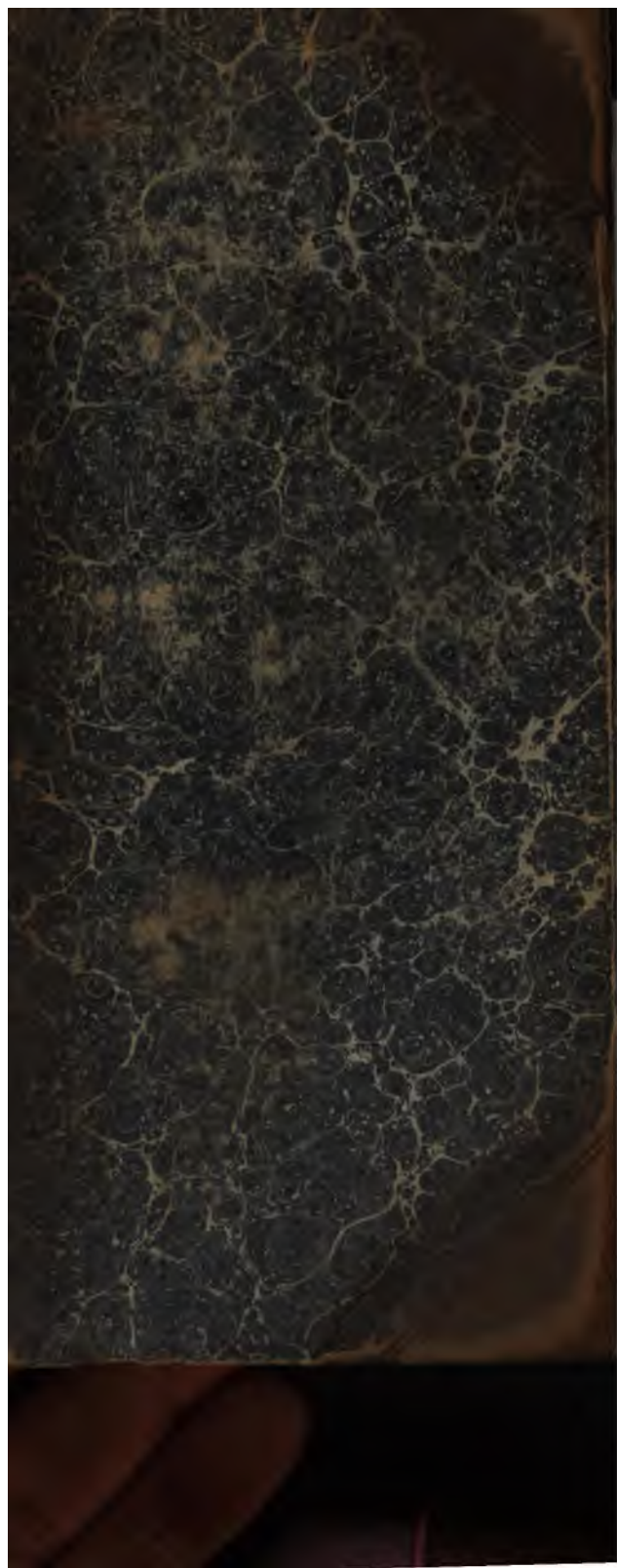
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A TREATISE

ON

FIRST RESURRECTION

AND

THOUSAND YEARS

AS SET FORTH IN THE

OF THE BOOK OF REVELATION

BY

GILBERT R. R. R.

LONDON



A TREATISE
ON
“THE FIRST RESURRECTION”
AND
“THE THOUSAND YEARS”

FORETOLD IN THE
TWENTIETH CHAPTER OF THE BOOK OF REVELATIONS.

BY THE
REV. HENRY GIPPS, LL.B.
VICAR OF ST. PETER'S, HEREFORD.

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PREFACE.

THE Author's attention has been almost compelled to the consideration of the subject of this treatise, by the great spirit of inquiry respecting it which has for some time been excited in the minds of the flock among whom it is his office to minister. He now brings before the reader the result of this consideration. His endeavour has been to view the subject simply by the light of Scripture; and hence he has made no appeal to the authority of any writer, on one side or the other. In noticing some prophecies which are conceived to *have been fulfilled*, he has referred to Mede and Newton and Gill, because, as they take what is usually called the millennarian view of *the first resurrection*, their authority upon the subject of fulfilled prophecies would be regarded as of some weight by those who have adopted the same view. The Author ventures to add, that he has endeavoured to keep two points constantly in mind: the first is, to write with much diffidence upon a subject respecting which sincere Christians do not agree; the second is, to avoid every thing which might irritate the feelings of any Christian reader

who may be led to peruse this treatise. He has been compelled, for the sake both of brevity and clearness, to use the term *millennarian*, in speaking of the view of those who conceive that Christ will come, and the saints be raised, at the beginning of the thousand years; but this is a term which themselves also adopt. The author trusts he can say, in conclusion, that it is his heart's desire and prayer that this little work may receive the blessing of the Lord, so far as it, or any part of it, is in agreement with *the truth as it is in Jesus*; and with this view he commends it, not only to the candid perusal, but also to the prayers of those who may be induced to read it. He ventures to add, that any reader, who desires to form a correct judgment as to the truth of what is now brought before him, should look out the passages to which, for brevity's sake, only reference is made. The benefit derived would amply repay the trouble; whether we consider the importance of the subject in itself, or the great attention to it which has been called forth, at the present time.

Hereford, August 11, 1831.

ON THE FIRST RESURRECTION

AND THE MILLENNIAL PERIOD.

CHAPTER I.

CONTENTS OF THE CHAPTER.

Introductory Remarks.—Preliminary Observations on Rev. xx. 4.—Ten Points collected from Rev. xx. and xxi. 1 to 6.—Several Considerations deduced from the above points, in order to shew that what is called the first resurrection does not signify the resurrection of the saints at the second coming of Christ.

CONTENTS OF THE NOTES.

*A. The two Covenants or Dispensations.—B. The references made by Christ and his Apostles to the Old Testament.—C. The view exhibited in the three Creeds and the Liturgy.—D. The second coming of Christ not signified in Rev. xix. 11.—E. The use of the word *αναστασις*, resurrection, in Rev. xx. 5.—F. On the word Hell in Rev. xx. 14.—G. The judgment according to works noticed in Rev. xx. 11 to 15, is not contrary to, but harmonizes with, the salvation of the saints by grace.—H. The time described in Rev. xxi. 1 to 5, posterior to that described in Rev. xx. 11 to 15.—I. The proposed interpretation of the first resurrection would leave the eternal state of the saints in darkness.—K. The Opening of the Book of Life.*

ALL who receive the Scriptures as the word of God, cannot but admit that the Lord Jesus Christ will appear a second time without sin unto salvation, to those who look for him (Heb. ix. 28); and that when he shall appear in glory, those of his people who have fallen asleep in him will be raised with glorified bodies fashioned like unto his glorious body; and those of them who remain alive will be changed in like manner, and all caught up together to meet the Lord in the air, will appear with him in glory, and be for ever with the Lord (1 Cor. xv. 51, 52; Phil. iii. 21; Col. iii. 3; 1 Thess. iv. 14, 17; 1 John iii. 1, 3). All his people receive, and, in their measure and degree, rejoice in these delightful truths, and in the hope

of that glory which shall be revealed in them. Some, however, conceive that the resurrection of the ungodly will not take place at the same time with that of the saints ; but that an interval of a thousand years will elapse after the second coming of Christ ; during which he will reign in person with his saints upon this earth. As, however, it appears to me to be clearly laid down in Scripture that the resurrection of the ungodly will take place at the second coming of Christ ; that both the just and the unjust will then be gathered together before him ; and that the latter will go into everlasting punishment at the same time that the former go into everlasting life ; and as, on various accounts, I conceive it highly important not to entertain erroneous views upon this solemn point, I shall endeavour to shew that what I have just stated is the view exhibited in the Scriptures.

The passages of Scripture to which I refer upon the subject of the resurrection of the dead are, with one exception, taken from the New Testament. I should, beforehand, expect to find more light thrown upon this subject in the New Testament than in the Old. For it appears evident to me, that one main, though not exclusive, object of the prophetic as well as typical parts of that portion of the word of God which is called the Old Testament, or covenant, or dispensation, was to foretell the *first* coming of Christ ; and to set forth the nature and objects of the kingdom which he would then set up, the doing away of the first or Sinai covenant, the establishment of the second or new covenant or dispensation, and the events connected with and taking place under that dispensation. Hence I should not expect that the *second* coming of Christ, and the subject of the resurrection would be set forth with equal fulness or clearness before his *first* coming, and before the first dispensation was done away, and the new or second dispensation set up at the period of his first coming. I should rather expect that these subjects would be treated more fully, and set forth more clearly, *after* his *first* coming, in that portion of the Book of God which is emphatically called the *New Testament* or *New Dispensation* [Note A].

[A] I use the term *dispensation* because it appears to me to express the meaning of the word διαθήκη better, in general, than either

Accordingly I find this confirmed in three ways: *First*, by Christ's own method of arguing with the Sadducees, in which he proves that there will be a resurrection of the dead (Matt. xxii. 31, 32) by the comparatively difficult way of mere inference, and that, not a self-evident inference, from a declaration which Jehovah made to Moses on Mount Sinai. This, I think, clearly proves that the light vouchsafed, at least in the Books of Moses, upon the subject of the resurrection of the dead was by no means so clear as in the New Testament. *Secondly*, by the express declarations which I find in the New Testament, concerning the fuller light therein vouchsafed, both in a general view, John i. 4, 17, and iii. 19; and 1 John ii. 8—(*the darkness is past, and the true light now shineth*); and, upon the subject of life and immortality in particular, 2 Tim. i. 10: *But is now made*

the word *covenant* or *testament*. The word *covenant* implies an agreement between two parties upon certain conditions, in which sense the Mount Sinai διαθηκη might be rendered a *covenant*, though even here, the word *dispensation* would suit to express Jehovah's dispensing peculiar blessings and privileges to the nation of Israel upon certain conditions. But, with regard to the second διαθηκη, it cannot, I conceive, be regarded as a covenant between God and his people on any conditions on their part; but as an absolute disposition or dispensation of grace from the Lord to them; in which he dispenses, in and through Christ, all blessings to them *freely* as far as they are concerned (Heb. viii. 6 to 10). The word διαθηκη signifies an absolute disposal of any thing, as for instance of property according to the will of the disposer; in which sense it is rendered a *testament*, as in Heb. ix. 16, 17. On the subject of the two testaments or covenants or dispensations, we may remark,—The *FIRST*, or that from Mount Sinai (Gal. iv. 24; Heb. ix. 1, 4), had Moses for its mediator (Gal. iii. 19), was ratified with the blood of the *sacrifices* offered up at the time when it was given (Exod. xxiv. 6; Heb. ix. 18), and was done away by the introduction of the second (2 Cor. iii. 6 to 13; Heb. viii. 7 to 13) at the death of Christ (Eph. ii. 14 to 16). The *SECOND* or new dispensation was announced in the *promise to Abraham* 430 years before the giving of the law from Mount Sinai (Gal. iii. 15 to 17); this promise was confirmed by the oath of Jehovah (Heb. vi. 13 to 17)—it had *Christ* for its Mediator (Heb. vii. 22 and ix. 15)—was *ratified by his blood* (Matt. xxvi. 28; Luke xxii. 20; Heb. x. 29)—was *established upon better promises*, because they are all given *in Christ*, and are absolute to his people (2 Cor. i. 20; Heb. viii. 6), and is *everlasting* in its duration (Heb. xii. 28 and xiii. 20); and on all these, as well as other accounts, it is called a *better covenant*. Upon these subjects the reader, bearing in mind that it is the same word (διαθηκη) in the original, will find light thrown by consulting the Scriptures to which I have referred, and Luke i. 72; Acts iii. 25; Heb. x. 16, and xii. 18 to 24.

manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. Thirdly, by the matter of fact, that we find in the New Testament numerous plain passages, which, as all agree, unequivocally relate to the second coming of Christ and the resurrection of the dead [Note B].

I do not, by the observations I have now made, intend to infer that any passage in the Old Testament, which *does* treat of these subjects, should not be adduced upon points connected therewith. I have myself referred the reader, in the subsequent part to one taken from the Book of Daniel; which requires no *proof*, that it relates to the resurrection, because all will, I believe, agree that it does so. But when persons are discussing such a point, as whether the resurrection of the ungodly does or does not take place at the time of the second coming of Christ, they must both be agreed that a passage which is adduced, on one side or the other of the question, does relate to these subjects: otherwise the party who adduces the passage will have to prove this, *before* he can proceed to deduce any argument from it in favour of his own views

[B.] When Christ and his Apostles were arguing with the Jews, concerning his first coming, his resurrection, &c. or, as in the Epistle to the Hebrews and the Galatians, concerning the doing away of the first dispensation, they of course would appeal to the prophetic, and typical passages of the Old Testament, in order to prove thereby that he was the Messiah therein foretold; and that the first dispensation was to be done away, and succeeded by a new and better, of which he was to be the Mediator, and to which that actually introduced under the Gospel answered. And, if I were called upon to argue in the present day with a Jew, I must adopt the same course. But this is evidently different from the course I am called upon to pursue on the present occasion, in two ways. *First*, because the *subject* which Christ and his Apostles discussed was different from ours. *Their* subject was his *first* coming, and points connected therewith; *ours*, his *second* coming, and points connected with that. *Secondly*, because not only the Old Testament alone had been given at that time, but also if the New Testament had been given, those with whom Christ and his Apostles argued *only* admitted the Old Testament; whereas *we* live under the *New Testament*, and admit its authority, and agree that numerous passages adduced from it, do refer to the *second* coming of Christ, and to the resurrection of the dead. These two considerations, therefore, appear to me to constitute a decided distinction between the course adopted by Christ and his Apostles in arguing with the Jews; and the course which I conceive we should adopt on an occasion like the present.

upon the point. In the subsequent pages, I have therefore referred only to such passages as all, I believe, allow to relate to these subjects in general ; whereby I have endeavoured to avoid the necessity of any such previous proof. It will, however, be the less a matter of surprise, that these passages are, with one exception, taken from the New Testament, because, as I conceive, all the difference of opinion upon the subject *originates* from the interpretation of a passage in the New Testament [Note C].

Feeling convinced, as I have just observed, that this is the true origin of the difference of opinion prevailing in the Christian world, it will be necessary in the outset to call the reader's attention to that passage.—*“And I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the*

[C.] That the Christian Church, so far as we can gather from the three Confessions of Faith, or Creeds, called the Apostles, Nicene, and Athanasian, which were drawn up in the first ages of Christianity, held the doctrine of the Scriptures to be, that Christ would judge all men, both those who have died, and the living at the time of his coming, appears to me evident from the following expressions in the creeds. 1. In the Apostles' : *From thence he shall come to judge both the quick and the dead.* 2. In the Nicene : *And he shall come again with glory, to judge both the quick and the dead.* 3. In the Athanasian : *From whence he shall come to judge the quick and the dead ; at whose coming all men shall rise again, with their bodies : and shall give account for their own works. And they that have done good shall go into everlasting life ; and they that have done evil into everlasting fire.* And, that the Church of England, in her Liturgy, so interprets the Scripture, appears equally evident, not only from her adopting these three creeds, but from the collect for the first Sunday in Advent ; in which we find the following petitions : *That in the Last Day, when he shall come again in his glorious majesty, to judge both the quick and dead* (2 Tim. iv. 1), *we may be found an acceptable people in thy sight, &c.* And in that for the second Sunday : *That at thy second coming to judge the world* (Acts xvii. 31), *we may be found, &c.* And from the petition in the Litany, that the Lord would deliver us in the hour of death and in the day of judgment, 2 Tim. i. 18. And lastly from the collect in the burial service : *And that at the general resurrection, in the last day, we may be found an acceptable people, &c.* I bring this forward merely to shew that this was interpreted to be the doctrine of the Scriptures by those who, in the different ages of the Christian church, composed and adopted those creeds.

thousand years were finished. This is the first resurrection." (Rev. xx. 4, 5.) Before I proceed, however, to consider it, I would observe: 1. The second coming of Christ has not been described, as I conceive, in the preceding part of the book [Note D]. 2. He is not expressly

[D] The description in chap. xix. 11 to 21, cannot, I conceive, be understood of Christ's second coming in person, because he is there described as *riding upon a white horse; clothed in a vesture dipped in blood: having a sword going out of his mouth; and having a name written upon his thigh.* Now nothing of this kind was the case when he ascended; and consequently nothing of the kind will be the case when he comes in person a second time, for it is expressly declared, Acts i. 11, "*Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*" As, therefore, it cannot be understood of the second personal coming of Christ; and as the expressions which I have noticed above, cannot, I conceive, be taken in a literal sense at all, but must be understood figuratively, so the coming itself therein described, must, by analogy, be also understood figuratively. In chap. vi. 2, we have the following description: "*And I saw, and behold, a white horse; and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer;*" which, as interpreted by Mede, Gill, &c. in loco, appears to have prefigured, in agreement with Psalm xlv. 3, 4, the rapid and extensive victories obtained by Christ in the preaching of his Gospel, in the period immediately after that of the Apostles. The description in chap. xix., however, seems to foretell, not only the spreading of the Gospel, at the period signified under the figure of the *Word of God going forth upon the white horse*; but also the execution, at the same period, of terrible judgments upon the enemies of his church (vers. 15 to 18), especially in the kingdom of the beast (ver. 19), &c.

To the observations just made, in order to shew that the event noticed xix. 11 cannot be the second coming of Christ in person, I might add the consideration of the absurdity which such a view appears to involve. For in ver. 19, *the beast and the kings of the earth and their armies* are described as being gathered together to make war against him that sat on the horse and against his army. Now, if the going forth of Christ seated on a horse, be understood to be a literal personal going forth, then the transaction in verse 19 must also be a literal gathering together and fighting of those there mentioned, against Christ, actually present in person as described. Can we, however, conceive, that this will really be the case? We know the overwhelming effects produced by the manifestation of Christ's glory, or of portions, as it were, of that glory, upon those who beheld such manifestation, some of whom were his own saints, such as in Dan. x. 6 to 9, and at his transfiguration, Mark ix. 6, Luke ix. 32 to 34. We are informed of the appearance of one of his angels at his resurrection, and of its effect upon the guard of Roman soldiers (Matt. xxviii. 3, 4); of the effect of his appearance to Paul and his companions, Acts ix. 3—7, and xxii. 9—11; and lastly, of his appearance to John himself (Rev. i. 17), the glory of which was so over-

said to be personally present and reigning in glory; and those who are noticed in ver. 4 are not expressly said to be in their glorified bodies; nor, indeed, is any reference made to the body at all. 3. The *ideas* which occur in ver. 4, such as *I saw the souls of them which were beheaded for the testimony of Jesus—living—reigning—with Christ—priests—dead*, occur also, as I shall endeavour hereafter to shew, in other passages of Scripture, in reference to the saints in this life. We cannot, therefore, conclude from the mere use of these expressions, that the resurrection here spoken of must *necessarily* be that of the saints in their glorified bodies; and that their living and reigning with Christ must *necessarily* be the living and reigning of the saints in glory, with Christ personally present with them. We must both consider the description given us of this resurrection, living, &c. in the passage itself; and must compare it with other passages of Scripture, which, as all agree, expressly treat of these subjects; and, in this two-fold way, endeavour to ascertain whether the resurrection, living, and reigning with Christ, herein described, are the same as the resurrection of the saints at the second coming of Christ, and their living and reigning with him in glory [Note E].

whelming to him, although he was the beloved disciple, and leaned upon Jesus' breast when manifest in his humiliation as man, that John fell at his feet as dead. Can we, I would ask, when we read these accounts, conceive that when Jesus comes in person, in his own glory and that of his Father, with all his holy angels, any created being, any worm of the earth, any sinful child of man, will either dare, or be able to make war against him in his person? The very absurdity involved in this idea would of itself prove to my mind that the event foretold in chap. xix. 11, &c. cannot be the second, or any personal coming of Christ.

[E] We cannot, I conceive, infer from the word *αναστασις* being used in this passage, that the resurrection spoken of must be that of the body out of the grave. First, because this word, though generally used in the New Testament to signify the resurrection of the body, is not used *exclusively* in that sense. In Luke ii. 34, it appears to have no reference to the rising of the bodies out of the grave, any more than *πτωσις*, falling, has to the falling of the bodies of many in Israel into the grave; but *falling, rising, sign*, appear to be used in a figurative sense, in reference to something which was to affect many of the children of Israel in the present life, in consequence of Christ's coming, in order that the thoughts (or reasonings) of many hearts might be made manifest, ver. 35. So in John xi. 25, where Jesus says of himself, *I am the Resurrection and the Life*, the *αναστασις* evidently

Having made this preliminary observation upon the passage, it will be necessary to bring the whole chapter before the reader, and some of the chief points which we collect from it concerning the first resurrection, the millennial period, and the events which are to follow. I shall therefore present to his view chapter xx. and part of chapter xxi.

XX. "1 And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, 3 and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that, he must be loosed a little season. 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a

applies to *all* the resurrection which Christ imparts to his people, both that of the soul in his kingdom of grace, and that of the body in his kingdom of glory. Secondly, Because words, which, in the unfigurative parts of the New Testament, are only used in reference to material objects, are used in a figurative sense in the book of Revelation, in agreement with the figurative character of the book itself. Thus I cannot find the word *λυχνα* used in any other book of the New Testament except to express a material candlestick. Yet we are expressly informed in Rev. i. 20, that it is used in a figurative view in this book, and that it did not prefigure a real candlestick but a church. The observation just made, applies, I believe, also, to the words *κλινη*, ii. 22; *γυμνότης*, *χρυσιον*, iii. 18; *δειπνω*, iii. 20; *πρεσβυτεροι*, *ζων*, chap. iv. 4, 6. These words, in other parts of the New Testament, are used to denote a material bed; nakedness of a material kind; material gold; really supping; real persons called elders, and living creatures; yet are not used in this sense in that book. So that it cannot, I conceive, be inferred from the use of the word *αναστασις*, that it necessarily prefigures a material resurrection.

thousand years. 7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 and shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire: this is the second death. 15 And whosoever was not found written in the book of life, was cast into the lake of fire.—XXI. 1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write: for these words are true and faithful."

From the whole of this part of Scripture we collect, I conceive, the following points:

FIRST. Those, and those only, live and reign with Christ, as here described, who *partake of the first resurrection* (ver. 6).

SECONDLY. Those who partake of the first resurrection, and who thus live and reign with Christ, are those who *have been beheaded for the testimony of Jesus, and for the word of God, and who have not worshipped the beast and his image, &c.* (ver. 4.)

THIRDLY. After the millennial period, which begins with the first resurrection, is completely finished, *Satan will be loosed out of his prison, and will go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; and the events will take place which are described vers. 7, 8.* We must, therefore, carefully notice, that not only is the period of the thousand years completely finished *before* the judgment of the dead, described in ver. 11 to 15, *begins* (which finishing is peculiarly marked by its being noticed in three places, namely, vers. 3, 5, 7), but a *distinct period* occurs *between* the millennial period and the judgment, during which the events described in vers. 7 and 8 take place; and which, consequently, *separates* entirely (though but by a *little season*, ver. 3, either absolutely little, or by comparison with the thousand years), the period of the thousand years, and the last judgment. The reader will remark not only that this intervening period is full of highly important events, but that nearly as large a portion of the chapter is devoted to the description of it, as to the description of the preceding thousand years.

FOURTHLY. *After* the thousand years are thus finished, and also the intervening period just noticed, Christ (compare Acts xvii. 31) sits (ver. 11) upon *the great white throne* of judgment; and, upon this, the heavens and the earth fly from his face or presence (*προσωπον*, 2 Cor. x. 1; 2 Thess. i. 9, G and E). It must be observed, that not only are the heavens and the earth thus expressly described as flying away from the face of Christ upon his sitting on the white throne; but we do not find the slightest allusion, as far as I am aware, to this event in any of the preceding part of the book of Revelation.

FIFTHLY. *The dead, small and great, stand before the white throne* of judgment, not before, but after Christ sits

upon it: consequently no part of the judgment described is carried on *during* the period of the thousand years, but it commences *after* both that period and the intervening one are *finished*.

SIXTHLY. The *book of life* is opened, not before, but at this time, which is also the time when *the books* are opened (ver. 12); and it is then *found* or discovered *who are written in the book of life* (ver. 15). We may observe that the opening of a book or seal appears, in the Revelations, to denote the time when the fulfilment or manifestation of what is written in the book begins (see ch. vi. 1, 3, &c.) Thus the opening of *the books* (ver. 12) evidently signifies the open discovery or manifestation of what is written therein; *i. e.* of the *works* of those who stand before the throne of judgment (vers. 12, 13). Hence the *opening of the book of life* signifies the discovery or open manifestation of those who are written therein; that is, of the saints, ch. xiii. 8, and ch. xvii. 8. And that the manifestation of those who are written in the book of life takes place at this time, appears also from the expression (ver. 15), "Whosoever was not *found* written in the book of life," *i. e.* at the time of its being opened. From this, therefore, we collect that the open manifestation of those who are written in the book of life does not take place at the time of the first resurrection, but after the period of the thousand years and the intervening period (7 to 10) are ended, and at the time when *the dead are judged*.

SEVENTHLY. *Death and Hell* (or, rather, Hades or the grave) [Note F] *are cast into the lake of fire*, after the period

[F] The word *αἰδης* is rendered the *grave* (1 Cor. xv. 55). It seems to me, like the word *שְׁאוֹל* in the Old Testament to signify, in general, the unseen state, as the word itself imports, or the place of the soul or spirit when separate from the body (ch. i. 18, vi. 8). Sometimes it appears to mean the paradise in which Christ was after death and before his resurrection, and in which his people are when they depart out of the body *to be with him* (Acts ii. 27, 31, compared with Luke xxiii. 43); sometimes the place in which evil spirits now are (Matt. xvi. 18), and in which the ungodly will be after the spirit leaves the body (Luke xvi. 23). It does not, however, appear to mean the place of *eternal* torment, according to the common acceptance of the word *hell*; and certainly not so in this passage, for Hades is itself cast into the lake of fire (ver. 14). The word *γεεννα*, also translated hell (Matt. v. 22, 29, 30, and x. 28, &c.), appears rather to signify the place of *eternal* torment.

of the thousand years and the succeeding period; and at the same time that the dead are judged (ver. 14). We may observe, that, as *the lake of fire* is the place into which the enemies of Christ and of his people are cast (compare vers. 10, 15, and ch. xix. 20); so the casting of *death and the grave* into the lake of fire evidently prefigures their being destroyed, as *the enemies of Christ*. Consequently we collect from this, that death and the grave as the enemies of Christ, are not destroyed at the time of what is called *the first resurrection*, but at the same time as the dead are judged, and the manifestation is made of those *who are written in the book of life*.

EIGHTHLY. After the judgment of the dead (noticed vers. 12, 13), those *who were not found written in the book of life* upon its being opened, are *cast into the lake of fire* (ver. 15) [Note G].

[G] We may remark that the judgment *according to works*, in this and other passages of Scripture, and the salvation of God's people through grace, in consequence of their being *written in the book of life*, or *the Lamb's book of life* (xxi. 27); i. e. of their election (compare Luke x. 20; Phil. iv. 3, xiii. 8, and xvii. 8) *in Christ Jesus*; are not contrary to, but delightfully harmonize with, one another. For as God the Father *has blessed* and does *bless with all spiritual blessings in Christ Jesus* those whom he has chosen *in him before the foundation of the world* (Eph. i. 3 to 5); and as (Eph. i. 7), in consequence of their union with Christ, they *have redemption through his blood, even the forgiveness of sins according to the riches of his grace*; and are justified (2 Cor. v. 21), *accepted in the beloved* (Eph. i. 6), and *preserved* (Jude 1) *unto his heavenly kingdom* (2 Tim. iv. 18); so, in consequence of the same *grace which was given them in Christ Jesus before the world began*, they are called with an HOLY calling (2 Tim. i. 9), and *created in Christ Jesus unto good works, which God hath before ordained that they should walk in them* (Eph. ii. 10). Hence they bring forth the fruits of the Spirit; and in their measure and degree, produce those *fruits of righteousness which are by (or in) Jesus Christ to the glory of God* (Phil. i. 11). In consequence of this, not only is there a real distinction in the sight of God between the character and works of those who are, and of those who are not, *written in the book of life*, but this distinction will be solemnly marked and publicly declared at the time when both classes stand before *the white* (the pure, the distinguishing) *throne of judgment*; and when *the books*, in which, as it were, the works of each have been recorded, are opened, and those works are declared or published. Thus, I conceive, this judgment *according to works* will not in the least resemble the putting persons, as in human judicatures, upon any trial, but will be declaratory; so that the judgment of the saints will be declared and manifested to be, not in consequence of, but according to their works or character, as *created in Christ Jesus*. Then will the Judge,

NINTHLY. *The heavens and the earth having fled, or passed away (xxi. 1), from the presence of him who sits upon the throne, new heavens and a new earth succeed in the place of the former, xxi. 1. [Note H.]*

TENTHLY. *Those who are not written in the book of life, having been cast into the lake of fire, and the new heavens and new earth having succeeded to the former, those who are written in the book of life inhabit them; and therein God himself, as their God, dwells with them as his people. Death shall be no more (θανάτος οὐκ ἔσται ἐτι) and the former things are passed away (or gone ἀπηλθον); and he that sits upon the throne makes all things new, xxi. 3, 5, and the state begins, which is described as the coming down from God*

the Son of Man, openly acknowledge before the assembled universe the works of his people, which were the fruits of that *faith which worketh by love*, and were accepted for his sake (Gal. v. 6; Phil. iv. 18; Heb. xiii. 15, 16). We must bear in mind that *sanctification by the Spirit*, through which believers bring forth the *fruit of the Spirit*, is not the cause, but a fruit of salvation by grace (Eph. ii. 4, 5); and, like all the other blessed privileges flowing to them from their union with Christ, is a consequence of their being *written in the book of life*, as well as an evidence of it (1 Thess. i. 3, 4; 2 Thess. ii. 13, 14).

[H] Those who interpret the first resurrection to be the resurrection of the saints, at the second coming of Christ, are compelled, I believe, to set up an hypothesis, that the events in Rev. xxi. 1 to 5, do not follow, in point of time, those in Rev. xx. 12 to 15, but precede them: and that these verses contain a description, not of the state after the judgment, but of that during the Millennium. Three considerations will, I conceive, prove that this hypothesis is not well-founded:—*First*, Rev. xxi. 1, the new heavens and new earth succeed, *because the first heaven and first earth were passed away*. Now the time when the first heaven and earth pass away, is expressly marked to be *after* both the thousand years and the succeeding period (xx. 7—10): consequently the time of the new heavens and new earth also, must be *after* the thousand years, and the succeeding period. *Secondly*, The sea exists at the time of xx. 13, because it *gives up the dead*. But the sea is *no more* at the time of xxi. 1. Consequently, the time of xx. 13 must be *before* that of xxi. 1. *Thirdly*, the time when death is *no more*, xxi. 4 Gr., must be *after* the time when death delivers up the dead, and is destroyed by being *cast into the lake of fire*, xx. 13, 14: consequently the time of Rev. xxi. 4, must be subsequent to the time of Rev. xx. 13, 14. These three considerations, prove, I conceive, that the order of time of ch. xxi. 1 to 5, is posterior to the judgment described xx. 11—15; and that the events described in these verses do not take place *during* the Millennium, but *after* the judgment and the opening of the book of life.

out of heaven, of *the wife of the Lamb, the holy Jerusalem*, vers. 2 and 10. The church of Christ is his spouse, Eph. v. 23 to 26, which he will *present to himself, a glorious church—holy and without blemish*, Eph. v. 27, compared with Rev. xix. 7, 8; and she is now, under the Gospel, called *Jerusalem which is above, the mother of all believers*, Gal. iv. 26; and the *heavenly Jerusalem*, Heb. xii. 22. And as, at the period described, Rev. xxi., every believer will have put on his *house from heaven*; that is, his heavenly body, 2 Cor. v. 1, 2; so, in agreement with this, the Lamb's wife, his church, prepared as it were for, as well as composed of, all his glorified saints, is represented as *coming down from God, out of heaven*, ver. 2.

Having thus brought before the reader these *ten* points which appear to me to be laid down in the twentieth and following chapter, I shall endeavour, by comparing them with numerous passages in the Scriptures, to prove both that the first resurrection cannot be the same as the resurrection of the saints with their glorified bodies at the second coming of Christ; and also, that the period described in the *latter* part of the twentieth chapter, is the period of the resurrection of the saints. Each of these by itself, and both of them together, the one confirming the other, will shew, as far as what I advance is in agreement with Scripture, that the interpretation of the first resurrection as signifying that of the saints, at the second coming of Christ, is not according to the mind of the Spirit.

I shall begin by bringing before the reader several considerations, deduced from the passage itself, which, independent of what other parts of Scripture lay down concerning the time of the resurrection of the *ungodly*, convince my own mind, that *the first resurrection* cannot be the same as the resurrection of the saints; and that the *reigning with Christ*, described in ver. 4, cannot be the same as the reigning with him of all his people after his second coming.

First consideration. The description which the Holy Ghost has given of the *persons*, who will reign with Christ, as signified in this passage, convinces me, that he does not intend to signify the saints reigning with

Christ after his second coming. If he had intended this, I feel assured he would have given such a designation of those who reign, as would apply to *all* the saints without exception, for three reasons:—1st. Because the event here foretold, would in this case be one of such infinite importance to them all. 2d. Because *other* passages, such as Rom. viii. 11, 1 Cor. xv. 51, and 2 Cor. v. 1, 5, Phil. iii. 20, 21, which foretell the blessedness of the saints after the second coming of Christ, contain designations which apply to them all. 3d. Because, as *all* the saints *are* to reign with Christ, after his second coming, I am convinced, such a description would be given as would harmonize with the event. These reasons, therefore, convince me that some designation would have been given us in this passage, which would include all the saints, if the reigning here foretold were intended to signify that of all the saints after the second coming of Christ. I find, however, that not only is there no designation given, which will include them all, but that the description which is given, would *exclude* much the larger portion of them. (1.) Verse 6 limits the reigning to those who *partake of the first resurrection*. This, therefore, excludes all the saints who remain *alive* at the time of the second coming of Christ, because they will not partake of any *resurrection*, as they have not died. Let the reader contrast with this 1 Cor. xv. 50 to 54, and 1 Thess. iv. 15 to 17; and he will see how fully and expressly the descriptions there given include the *living* saints, as well as those who have *died*. As, therefore, ver. 6, limits the whole to those who have experienced a *resurrection*, and thereby excludes all who have not been dead, in the sense signified in this passage; such an essential difference in this *description* from those given in 1 Cor. xv. and 1 Thess. iv., convinces me, that the Holy Ghost intends to signify an entirely different *event*, also in this passage, from that which he has signified in those chapters; and that the first resurrection is not the same as the resurrection of the saints. (2.) Not only would the description here given, exclude *all the living* saints, but it would exclude the far greater part of the saints *who have died*. For only those *who have been beheaded for the testimony of*

Jesus and for the word of God, and who worshipped not the beast and his image, &c., are described as reigning with Christ. This limitation, therefore would exclude all the saints who lived during the four thousand years which preceded Christ's first coming; and all that vast multitude of them who lived during the first ages of Christianity, previous to the establishment of Popery; and all who, since that time, have lived or shall live in countries not under the dominion of Popery, except such of these three classes as actually suffered martyrdom. When, therefore, I consider the infinite importance to all the saints, of the event here described, if it were really intended to include them all, and when I find that the Holy Ghost, instead of giving a description of those who reign, which will *include* all the saints, has given one, the obvious meaning of which *excludes* the greater part of them; I feel convinced, that he cannot intend to signify all the saints reigning with Christ after his second coming, by the reigning with him here described, but some entirely different event; and consequently, that the first resurrection cannot be the resurrection of the saints in their glorified bodies.

Second consideration. The description which the Holy Ghost has given respecting the *duration* of the reigning appears to me another reason for believing it is not the same as the reigning of the saints with Christ after his second coming. If this passage were intended to foretell such a reigning of the saints after their resurrection, as would be immediately connected with, and precede their reigning *for ever*, I feel convinced we should have met with some express declaration upon this subject; and that the mode of expression in ver. 4 would have been somewhat of this kind: *and they lived and reigned with Christ a (Greek, the) thousand years, and for ever and ever*. I should expect this both from the analogy of other Scriptures, and on account of the immense importance of such a declaration, in a passage which was intended to foretell the reigning of all the saints in glory after the second coming of Christ. Not only, however, is there nothing intimated respecting the continuance of this reign, but the expression in ver. 4, *they reigned with Christ the thousand years*, would of itself seem to imply

that this reigning does not continue beyond the thousand years. In addition, however, to this, as the similar declaration in ver. 5, *they shall reign with him a thousand years*, is immediately followed (ver. 7) by the words *and when the thousand years are ended, &c.* it conveys to my mind an impression that the reigning foretold in this passage will *end* with the thousand years. [Note I.]

[I] I venture here to observe, that one great objection to interpreting the first resurrection, to signify the resurrection of the saints at the second coming of Christ, appears to be, that it leaves the *eternal* state of the church of Christ involved in darkness. Those who adopt this interpretation must, of course, refer every description concerning the saints which is connected with the second coming of Christ, to their state during this period of a thousand years; so that there would remain, as far as I can discover, nothing revealed concerning the state of the saints during eternity. That such is the view to which this interpretation leads, will appear from the following quotation from a work called "*The Nature of the First Resurrection*," written lately by one who adopts this interpretation. After laying down that the final judgment and condemnation of the wicked will be pronounced after the Millennium is finished, and that death, the last enemy, will be destroyed at that time, he adds, "Beyond this we cannot advance. For, should it be asked, What dispensation shall succeed to these wondrous transactions? we can only reply, in the language of inspiration, that when Jesus shall thus have reigned in his mediatorial glory, until 'all things shall be subdued unto him,' 'then cometh the end, when he shall deliver up the kingdom to God, even the Father; and then shall the Son also himself be subject unto him that put all things under him, that God may be *ALL* in *ALL*.'" "

I merely quote this passage, to shew that the adopting this interpretation of the first resurrection, would involve the conclusion, that there is nothing revealed concerning the state of the saints after this period of a thousand years, no information given respecting that eternity which follows, except that Christ, their King, would give up reigning in his mediatorial glory. Now, when I consider that a period of a thousand years bears a less proportion to eternity, than the smallest grain of sand does to the whole earth; and that the saints *are* to live for eternity, I never can conceive that the Holy Ghost has given such numerous and glorious descriptions concerning the state of the saints during the period of a thousand years, and has left the infinitely more important eternity which follows, wrapped up in darkness; or with nothing more revealed concerning it than what would appear to me to indicate a *diminution* rather than an increase of their blessedness and glory; namely, that their King will cease to reign in his mediatorial glory at the end of the period. I therefore feel convinced that an interpretation which would necessarily involve this, to my mind insuperable, difficulty, cannot be the true interpretation according to the mind of the Spirit.

Third consideration. The promise given in ver. 6. concerning those who *partake of the first resurrection*; namely, *on such the second death hath no power*, would also lead me to conceive, that these persons do not signify the saints risen and reigning in their glorified bodies. For, 1. The Holy Ghost has, in the preceding parts of the Scripture, given such express assurances that the saints after the resurrection will, like their risen Head, Rom. vi. 9, *die no more* (see Matt. xxv. 46; John xi. 26 Gr.; 1 Cor. xv. 52, 53; 2 Cor. v. 1; 1 Thess. iv. 17; 1 Pet. i. 4, and v. 4), as would lead me to conceive that the promise, *on such the second death hath no power*, cannot be given with reference to the *risen saints*. 2. I find the same promise made in this very book in relation to the saints, not *after* they are risen and reigning in glory, but *while in this life*, suffering persecution, and exposed to the *first death*, the death of the body, for Christ's sake. In the epistle to the persecuted church at Smyrna, to which Jesus had previously given an exhortation to be *faithful unto death*, the Spirit adds this very promise, *He that overcometh shall not be hurt of the second death*. Hence, therefore, the superfluosness, if I might so speak, of such a promise in reference to the *risen and glorified saints*, and its peculiar suitableness and actual previous application by the Spirit, to *suffering saints before the first death*, and exposed thereto, would confirm my conviction that the reigning with Christ cannot signify that of the saints with their glorified bodies.

Fourth consideration. If the first resurrection be interpreted to signify the resurrection of the saints, then *the rest of the dead* in ver. 5, and *the dead small and great*, in ver. 12, must be interpreted to signify the *ungodly dead*; and to be the same, the one as the other. It appears to me, however, that *the rest of the dead* cannot be interpreted to be the same as *the dead small and great*, because the *expressions* are so widely different. I cannot but conceive, that if the Holy Ghost had intended the *same persons* in ver. 5 and ver. 12, he would have given the *same description* in each; and that ver. 12 would have been, *And I saw the rest of the dead stand before God*, &c. This would have been such a clear agreement as I should expect, considering its immense importance, if the first resurrection were really intended

to signify that of the saints. Instead, however, of any such agreement, there appears to me a striking variation in the mode of expression in *two* respects:—1. The words *rest of*, which occur in ver. 5, are omitted in ver. 12. These words had been introduced in ver. 5 to mark, I conceive, that only a part of *the dead* signified in ver. 4 arose at the first resurrection. Hence the omission in ver. 12 not only of these words, but of any others which would express that a part only of the dead, are therein signified, would, I think, of itself prove that *the dead* in ver. 12 are not the same as *the rest of the dead* in ver. 5. 2. Not only, however, are the words *the rest of*, in ver. 5, omitted in ver. 12, but the words *small and great* are added in the latter. This phrase, *small and great*, is uniformly, as far as I can discover, added in other passages, in order to mark that *all* the persons to which it is joined are signified ch. xi. 18, xiii. 16, xix. 5, 18; and therefore it must be added here for the express purpose of marking that *the dead* in ver. 12 include *all* the dead without exception. This striking variation, therefore, of the mode of expression in ver. 12, from that in ver. 5, in the above two points, convinces me that the same dead are not described in ver. 5 and in ver. 12.

Fifth consideration. The time when *the rest of the dead lived again*, in ver. 5, appears to me equally to differ from the time when *the dead small and great stand before God*, in ver. 12. It seems to me to be clearly implied that the resurrection of *the rest of the dead* signified in ver. 5 will take place after *the ending of the thousand years*; at the same time that Satan is loosed from his prison, ver. 7. But *the dead small and great stand before God*, not after the ending of the thousand years, but of the intervening period described vers. 7 to 10. Consequently, this cannot be the same as the *living again of the rest of the dead* described in ver. 5, but must be separated from it by this intervening period. I would call the reader's particular attention to this point. The Holy Ghost appears to me to have defined the periods in this prophecy in a peculiar manner. He has noticed the *ending* of the thousand years in *three* verses, 3, 5, 7 (the same Greek word *ended* being in each); and has given us a minute description of the separate and independent period which follows the thousand years, vers. 7 to 10; and has expressly called

this period a *season*, though but a *small* (*μικρον*) one, ver. 3. Hence as the dead do not stand before God till *after* not only the thousand years, but *also* the period 7 to 10 are ended, I cannot but conceive that if ver. 5 had been intended to describe the same *event* as ver. 12, the description of the *time* in each verse would have agreed. And therefore, as the little season is expressly noticed both *before* and *after* the 5th verse which foretells the *living of the rest of the dead*, I conceive the 5th verse would have been, *But the rest of the dead lived not again until the thousand years and the little season were ended*. Instead, however, of this, not the least notice is taken in ver. 5 of this *little season*; and the mode of expression which is adopted evidently implies that *the rest of the dead* here signified will *live again* as soon as the thousand years end, and either immediately before or at the commencement of the period described vers. 7 to 10. This evident non-agreement of *time* in verses 5 and 12, convinces me that the *events* also do not agree; and that *the rest of the dead living again* ver. 5, is not the same as *the dead standing before God* in ver. 12.

Sixth consideration. The omission of any declaration as to *the sea, death, and the grave giving up the dead* at the first resurrection, and the making such a declaration respecting *the dead* in verse 13 convinces me both that *the first resurrection* is not that of the saints, and also that the dead in vers. 12, 13 include all mankind, both the saints and the ungodly.

In every other part of the word of God, the information given concerning the resurrection of the saints is not only much more frequent, but also much more explicit, than concerning the resurrection of the ungodly. I feel convinced, therefore, that in this portion also of Scripture, if it were intended to foretell a resurrection of the saints distinct from that of the ungodly, more explicit information would be given concerning the former, than concerning the latter. I find, however, that the information given concerning *the first resurrection*, instead of being much *more*, is much *less* explicit, than that concerning the resurrection intimated in vers. 12, 13; for there is not the least allusion to *the sea, death, and the grave giving up the dead* at the first resurrection, and it is expressly declared that they do this at the time of

the resurrection set forth in vers. 12, 13. By contrasting this, therefore, with the course pursued in other portions of the word of God, I feel convinced that the first resurrection cannot be that of the saints; and that vers. 12, 13, do not describe the resurrection of the ungodly only, but that of the saints also, and include all the dead without any exception. And I would request the reader to observe the harmony of this consideration with the *fourth*, in which I endeavoured to shew that the omission in ver. 12 of the words *the rest of*, and the addition of the words *small and great*, imply the same universality as to *the dead* who are signified in that verse.

Seventh consideration. Those which have been already adduced are confirmed by the introduction in ver. 15 of the phrase of distinction, *whosoever was not found written in the book of life*, in describing who are to be cast into the lake of fire. There could be no occasion for this distinction unless those who are written in the book of life had formed a part of those who *stood before God and were judged*. For otherwise *the dead*, in ver. 12, would include only the ungodly; and consequently all the dead would, without exception, be cast into the lake of fire. In this case the mode of expression in ver. 15 would have been as general as in ver. 12; and as ver. 12 speaks of *the dead small and great* standing before God, so ver. 15 would have declared, *and the dead, small and great were cast into the lake of fire*. Instead, however, of this, the expression in ver. 15 is altered from that in ver. 12 in two points. 1. The phrase *small and great*, which, as already observed, signifies all the persons to which it is joined, is *dropped*. 2. Another phrase, namely, *whosoever was not found written in the book of life*, is *added*; which evidently distinguishes *the dead who stand before God*, into two classes, those *who are*, and those *who are not*, written in the book of life.

This phrase of distinction appears to me to be added for the express purpose of shewing that *the dead small and great* are not cast into the lake of fire, but only those of them who are not written in the book of life.

Eighth consideration. The declaration made in ver. 12, concerning the *opening of the book of life*, at the time when the dead are judged, and the reference made to it

in ver. 15, convince me that the first resurrection cannot signify the resurrection of the saints at the second coming of Christ. The opening of the book of life, as observed page 11, appears to me to signify the manifestation of those who are written in it. Two reasons lead me to conceive, that this must take place at the second coming of Christ.

First. When Christ comes in glory, all the holy angels will be with him, Matt. xxv. 31: all his dead saints will be raised with glorified bodies, and all his living saints will be changed in like manner: moreover, all the ungodly living upon the earth at that time, will be gathered together before him, and will witness the glory of the saints. I mention merely the *living* ungodly, because I wish in this chapter, to consider the Millenarian interpretation upon its own basis; and to shew, that, if we suppose merely the *living* ungodly to be gathered together before Christ, according to their own hypothesis, the view cannot be correct. Let me therefore observe, that it is utterly inconceivable to me that all this glory can be conferred upon the saints, and such a manifestation of them be made in the presence of Christ, of all the holy angels, of one another, and of all the ungodly living in every part of the earth, one moment before what is called the *opening of the book of life*. The very absurdity of the idea would convince me that such a manifestation of the glory of those who are written in the book of life must coincide with and be the same as the *opening of that book*. And the expression in ver. 15, *whosoever was not FOUND written in the book of life* still further prove that this is the time when the open discovery or manifestation is made of those who are written therein.—*Secondly.* It is expressly set forth that the *manifestation of the sons of God* will take place at their resurrection, Rom. viii. 19, 23. As, therefore, I am convinced that this manifestation cannot take place before the book of life is opened, in which their names are written, but must be the same as the discovery of those who are written therein, I feel assured that the resurrection of the saints will be at the time of the *opening of the book of life*, and not at the *resurrection*. These two reasons, therefore, prove to my mind that the time when Christ sits upon the throne of judgment and the book of life is opened,

must be the time of his second coming and of the resurrection of the saints [Note K].

These various considerations therefore, taken from a view of the passage itself would, without any reference to what is laid down concerning the resurrection of the ungodly, convince me that the first resurrection is not the same as the resurrection of the saints in glory.

[K] I cannot conceive how the book of life could be said to be opened at the period in Rev. xx. 12 to 15, if only the ungodly are raised at that time, not one of whom is written in it. Or what meaning could be annexed to the exception marked in ver. 15, *Whosoever was not found written in the book of life* (i. e. upon its being opened) *was cast into the lake of fire*, if those who are written therein have been raised and reigning with Christ in glory more than a thousand years; and if only those who are to be cast into the lake of fire are raised at this time. Upon such an interpretation of *the first resurrection*, the expressions *the book of life was opened* (ver. 12), and *whosoever was not found written in the book of life was cast into the lake of fire* (ver. 15), would appear to me to be either mere expletives, or suited only to mislead the mind; and therefore I feel convinced this is not the true interpretation of *the first resurrection*.

CHAPTER II.

CONTENTS OF THE CHAPTER.

Various passages of Scripture which relate to the resurrection of the Ungodly, considered, in order to prove, 1. That the first resurrection is not the same as the resurrection of the saints at the second coming of Christ; and, 2. That the time of the judgment set forth in the latter part of Rev. xx. is that of Christ's second coming.

CONTENTS OF THE NOTES.

L. *The comings of Christ foretold* Matt. xvi. 28, and in some other passages, not personal.—**M.** *The term "all nations," and the criterion of judgment, in* Matt. xxv. 32.—**N.** *Salvation by grace as pointed out* Matt. xxv. 32, 33.—**O.** *On* John v. 28, 29.—**P.** *Acts* xvii. 31.—**Q.** *On the translation of* 1 Cor. xv. 24, 26.—**R.** *The "kingdom" which Christ will deliver up, as indicated in* 1 Cor. xv. 24.—**S.** *The manifestation of the saints indicated* 2 Thess. i. 10.—**T.** *On "his kingdom," in* 2 Tim. iv. 1.—**V.** *On the mode of expression in* 2 Peter iii.—**X.** *The creation of a new heavens and earth in* 2 Peter iii.

My object in the present chapter will be to bring before the reader numerous passages which relate to what is to take place with respect to the ungodly, as well as the saints, at the second coming of Christ.

I. Matt. xiii. "37 He answered and said unto them, He that soweth the good seed, is the Son of man. 38 The field is the world : the good seed are the children of the kingdom ; but the tares are the children of the wicked one : 39 the enemy that sowed them, is the devil : the harvest is the end of the world : and the reapers are the angels. 40 As therefore the tares are gathered, and burned in the fire ; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; 42 and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

From the parable of the *wheat* and the *tares*, and the

explanation herein given, I collect the following points:—
First, That, as the *wheat* represents all the children of the kingdom of every period previous to the second coming of Christ, whom he has sown, or shall sow, in the field of the world (vers. 37, 38); so the *tares* represent all ungodly professors, the children of the wicked one, of every period previous to the second coming of Christ, whom the devil has sown, or shall sow, among the children of the kingdom (vers. 38, 39). *Secondly*, That at the harvest, or, as explained in ver. 40, the end of the world, evidently signifying the coming of the Son of Man, he will send forth his angels, and will first gather together all the tares (ver. 30), all the children of the wicked one of all periods of the Gospel, and will cast them into a furnace of fire (ver. 42). *Thirdly*, That this will also be the time when the righteous will shine forth as the sun in the kingdom of their heavenly Father (ver. 43).

From the points thus collected from the parable, and its explanation, I deduce two inferences, which appear to me to follow necessarily from it. *First inference*: The saints will not be raised before the ungodly. The parable plainly lays down that the casting of the children of the wicked one into the furnace of fire, and the shining forth of the children of the kingdom will take place at one and the same time. But as the children of the wicked one are to be cast into the furnace of fire at the end of the world, those of them who have died must be raised at that time, even as the children of the kingdom who have died must, in order that they may shine forth as the sun in the kingdom of their Father. From this, therefore, it follows that the resurrection of the children of the kingdom will not take place before the resurrection of the children of the wicked one. Consequently, what is called the first resurrection cannot be the resurrection of the saints in glory, or the time when they shine forth as the sun in the kingdom of their heavenly Father.

Second inference: The period here described must, I conceive, be the same as that of the judgment, Rev. xx. 12 to 15, on account of the striking coincidence of the description, which convinces me that the Holy Ghost intended to point out that the events and periods were one and the same. 1. The casting of the children of the wicked

one into a furnace of fire, coincides with the casting all who are not written in the book of life into the lake of fire (Rev. xx. 15); and 2. The shining forth of the righteous in the kingdom of their heavenly Father, coincides with the opening of the book of life, by which all who are written in it, all the righteous, will be manifested, and made partakers of the glory and blessedness subsequently described. Nor can we, I conceive, suppose that an event which the Holy Ghost describes as *the shining forth of the righteous in the kingdom of their heavenly Father*, can take place one moment before the time which he also describes as the *opening of the book of life*, and the discovery of those who are written therein; that is, of the righteous. These two striking coincidences, therefore, prove to my mind that the shining forth of the righteous must begin at the time of the judgment, Rev. xx. 11 to 15, and not at the first resurrection; and, consequently, that the first resurrection cannot be the same as that of the children of the kingdom, at the second coming of Christ; but must be something which takes place, under the Gospel, and more than a thousand years before Christ's coming in glory.

II. Matt. xiii. "47 Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: 48 which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just; 50 and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Upon this we may observe, *First*, the good fish evidently represent true believers of all ages, all who, during any period of the Gospel previous to the net being drawn to shore, have been brought to know and believe in the Lord Jesus; and the *bad fish* represent mere professors of all ages, all who, during any period of the Gospel previous to the net being drawn to shore, have been gathered into it by mere profession, but were not really the children of God.—*Secondly*, when the Gospel net is full, and the period, during which the Gospel is to be preached, is completed, which is called *the end of the world*, (evidently

signifying, as in the parable of the wheat and tares, the time of Christ's coming with all his holy angels; compare Matt. xxv. 31; 2 Thess. i. 7), *the angels will come forth, and will separate the wicked* (mere professors of all ages) *from among the just* (sincere believers of all ages); and will cast the former into the furnace of fire, and gather the latter into vessels, that is, into everlasting glory; the casting of the wicked, and the gathering of the just taking place at one and the same time.

From these points thus collected from the parable, I draw two, in my view, incontrovertible inferences similar to those from the parable of the wheat and tares. *First inference:* All mere professors who have died during any period previous to the net being drawn to shore must be raised, in order to their being cast into the furnace of fire, as certainly as all true believers, who have died during any period of the Gospel previous to the net being drawn to shore, must be raised in order to their being gathered into glory. Consequently the resurrection and gathering into glory of all true believers will not take place before the resurrection and casting into the furnace of fire of all mere professors. But what is called the *first resurrection* is more than a thousand years before the casting of the ungodly into the lake of fire Rev. xx. 4, 12, 15, and, therefore, cannot be the same with the resurrection and gathering into glory of the saints at the second coming of Christ.—*Second inference:* 1. The gathering of true believers into glory, which the Holy Ghost indicates by the *gathering the good fish into vessels*, and which is to take place in the presence of the angels and by their ministration, in the presence of one another, and in the presence of all mere professors, cannot be before the event which he describes (Rev. xx. 12, 15) as the *opening of the book of life*; at which period, those who are written therein (that is, the good fish, all true believers) will be found out or discovered. 2. The casting of all mere professors of the Gospel into the furnace of fire, which the Holy Ghost here describes, cannot, I conceive, be before, but must be the same as the event which he describes in Rev. xx. 15, as the *casting into the lake of fire* of all who are not found written in the book of life. This double coincidence, therefore, in the two descriptions

proves, to my mind, that the time of *the judgment*, Rev. xx. 11 to 15, must be the same as that of the coming of Christ with his angels, and of the gathering of all true believers into glory, which is indicated in this parable; and consequently that *the first resurrection* is not the same event as the resurrection of the saints at the second coming of Christ, but something which takes place previously, during the time that the Gospel net is *drawing*, and before it is *drawn* to the shore.

III. Dan. xii. 2: "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt."

I refer, as observed page 5, to this passage, because, I believe, all agree that it treats of the resurrection of the dead; and I collect from it, *First*, that the obvious meaning of the expression, *Many that sleep in the dust shall arise, some to everlasting life, and some to shame and everlasting contempt*, implies, that, however distinct the rising of the two classes is as to its *consequences*, yet it takes place at one and the same *time*, so that it is *one* resurrection in point of *time*, though *two* resurrections in *other* points.—*Secondly*, that the word *some* must be of the same extent in each of the two clauses of this one sentence. If, therefore, the *some who awake unto everlasting life* signify *all* the *godly* dead, the *some who awake unto shame and everlasting contempt*, must also signify *all* the *ungodly* dead. The obvious inference, therefore, from this passage is, that all the *ungodly* dead will be *raised unto shame*, at the same time that all the *godly* dead are *raised unto everlasting life*; and, consequently, that the *godly* dead will not rise *before* the *ungodly*. But *the first resurrection* is something which takes place more than a thousand years before the *ungodly* dead are *raised unto shame*. Consequently it must be at least a thousand years before, and cannot be the same as the resurrection of the *godly unto everlasting life*.

IV. Matt. xvi. 27: "For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

The word *for* connects this with the preceding verses,

and shows, that by and at the coming of the Son of Man, and, rendering to * each according to his habitual practice (*πραξιν*), especially as to following or not following Christ, it will be manifested that a man would not have been profited though, in this life, he had gained even the whole world, if his own soul should be lost at the time when Christ comes (ver. 26). Every one or each refers to the two classes of persons noticed in vers. 24, 25; viz. those who in this life have not followed Christ in sincerity, but preferred saving their lives to his service; and those who have been willing to lose even their lives here, rather than not follow Christ. We may, therefore, collect from the declaration which Christ makes in this passage, that when the Son of Man comes in glory with his angels [Note L] he will then (*τοτε*, at

* The word *αποδοσει* simply means *give back*, or *render to*; as indeed the word *reward* or *recompence* sometimes signifies (Rom. xii. 17, G. and E). It is translated "render" in the similar passage, Rom. ii. 6; so also Matt. xxi. 41 and xxii. 21; Rom. xiii. 7; and 1 Pet. iii. 9. The word *πραξιν*, translated "works," refers perhaps rather to the practice of the person as to following or not following Christ, which is noticed in the preceding verses.

[L.] The coming of Christ in the glory of his Father with his angels (27) is evidently not the same with the coming in his kingdom, foretold in ver. 28. "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." For the coming in his kingdom was to take place before the death of some standing there; and, therefore, cannot be understood of his coming personally in glory, which has not yet taken place. Some persons conceive that the prophecy in ver. 28 refers to his transfiguration, which is related in the beginning of the next chapter. I conceive, however, that something more than that is signified, for three reasons. First, The declaration, *Verily I say unto you, There be some standing here, &c.*, not only indicates that the event foretold would be remarkable and uncommon, but also that its peculiarity consisted, not in the Son of Man coming in his kingdom, but in some, who were then standing there, not tasting of death before that time. Now there was nothing peculiar in any of them living to the time of his transfiguration, for that took place only six days after, and all who were standing there lived till that time. Secondly, I do not see in what sense Christ's being transfigured for a short time, in the sight of three of his disciples, can be considered as his coming in his kingdom; or, as we have it in the parallel place in Mark ix. 1, the kingdom of God coming with power. Something much more extensive in its manifestation, and effect, and time of duration, than that event must, I conceive, be implied in these expressions, especially if we bear in mind the weakness and humiliation which continued, as it were, to attend both himself and his kingdom until his resurrection (see Rom. i. 3, 4; 2 Cor. xiii. 4;

that time,) *render to all*, both of that and every other generation, who either have or have not followed him in sincerity and truth, *according to their practice* in this as well as other respects.

Phil. ii. 7, 8 ; Heb. ii. 9, 10, and v. 7), *Thirdly*, We may notice the very similar declaration (John xxi. 23), "*Then went this saying abroad among the brethren, that that disciple should not die : yet Jesus said not unto him, He shall not die : but if I will that he tarry till I come, what is that to thee ?*" We may observe that this declaration was made *after his resurrection* ; and, therefore, the *coming*, which it foretells, cannot signify his transfiguration, which had taken place. And the evident similarity of the two passages convinces me that Matt. xvi. 28 refers to the same coming as John xxi. 23 ; and, consequently, that that also cannot be understood of his transfiguration. Both passages indicate a remarkable lengthening of life, in consequence of which the persons signified would live to the time of this coming of his, instead of dying as they might be expected to do, either according to the common course and usual length of man's life, or by some of those violent deaths, to which Christ's disciples then present would be exposed. Now we know that John himself was the disciple of whom Jesus spake (John xxi. 24, 28) ; and he must, as one of Christ's apostles, have been also present when Jesus made the declaration (Matt. xvi. 28). Hence, as the two passages are so similar, I conceive that they foretell the same *event*, and that in each of them Christ signified that the life of John, and possibly of some others who were present, would be prolonged in a remarkable manner, as just noticed. In agreement with this, we learn from history, that at least one of those *standing there*, John, not only escaped martyrdom, but lived till the destruction of Jerusalem, which took place about forty years after Christ's ascension, and that his life was even prolonged nearly thirty years after that event. We may also notice a similar declaration concerning Christ's coming (Matt. x. 23) : "*But when they persecute you in this city, flee ye into another : for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of Man be come.*" Here Jesus declared to the apostles that some coming of his would take place, before they had gone through all the cities of Israel to preach the Gospel.

From all these passages, therefore, compared with the account of the same discourse, in the Gospel of Mark, where *the coming of Christ in his kingdom* is described as the *coming of the kingdom of God with power*, I cannot but conceive that Christ's coming must be understood, not of any *personal* coming, but in a figurative sense of his coming to establish his Gospel kingdom. By the power of his grace he gathered in its subjects by the preaching of the *Gospel*, which is *the word of the kingdom* (Matt. iv. 23, ix. 35, and x. 7 ; compare Psal. cx. 3) ; and by the power of his sceptre he executed judgments upon its enemies (Psal. cx. 2, 5, 6, and compare 1 Cor. iv. 20, 21), especially upon the Jews, who were its great opposers every where.

In confirmation of this, we may observe, that Jesus intimated the destruction of the Jewish nation for their rejection of the Gospel, and for their treatment of his servants (Matt. xxii. 6, 7 ; see

From this, I conceive, there are two obvious inferences. *First inference* : Those who have not followed Christ in sincerity, in that and every other generation, and who have died previously to his coming in

also chap. xxiii. 32—35); and in chap. xxiv. in which he carried on the prophecies begun in chap. xxiii., he foretold a coming of his at the destruction of the temple (compare vers. 1 to 3, 15, 16, 25 to 28). In the same discourse, as given by Luke, chap. xxi, Jesus declared, both that the events which he then foretold, would take place *before that generation had passed away*; and also that they would be a sign that the kingdom of God was nigh at hand (vers. 31, 32). So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. I conceive, therefore, that the same event is intimated by the two similar expressions, *the kingdom of God coming with power* (Mark ix. 1); and *the kingdom of God being nigh at hand* (Luke xxi. 31); and, therefore, that as the latter was connected with the time of the destruction of Jerusalem, the former was also. But *the kingdom of God coming with power*, in Mark ix. 1, must be the same as *the Son of Man coming in his kingdom*, in Matt. xvi. 28, because the same discourse is given in each. Consequently the expression, *the Son of Man coming in his kingdom*, also refers to the period of the destruction of Jerusalem, and is to be understood in a figurative sense of his coming to establish his kingdom, at and by the destruction of the Jewish city, and state, and temple. By that event not only were the then great enemies of his kingdom overthrown, but also all the bloody sacrifices and ceremonial rites of the first dispensation were completely abrogated; and thereby his Gospel kingdom, under the new or second dispensation, was confirmed.

We find various comings of Christ foretold in other passages, which cannot be understood of his personal coming, because *they* have taken place, whereas he has not yet come *personally*. Thus he speaks of his *coming and manifesting himself* in a peculiar manner to those who love him (John xiv. 21—24). He announces his *coming quickly* to the church at Ephesus, to remove her candlestick (Rev. ii. 5)—his *coming quickly* to the church at Pergamos, to fight against those who hold the doctrine of the Nicolaitans (Rev. ii. 15, 16)—his *coming* to execute judgments upon the Antinomian characters in the church at Thyatira (Rev. ii. 22—25)—his *coming as a thief*, upon the church at Sardis (Rev. iii. 3)—his *coming* in the judgments, which he was about to execute upon the Roman empire, and from which he promised to keep the church at Philadelphia (Rev. iii. 10, 11)—his *coming in and supping* with any individual believer in the corrupt church of Laodicea, who should open the door, that is, of the church, at the door or outside of which Jesus declares himself to be standing. These prophecies have all been fulfilled, these *comings* have all taken place, yet Christ has not come *personally* as to any of them. Consequently, his coming must frequently be understood in a figurative sense, as it evidently appears to be in Matt. xvi. 28, as remarked above; yet as prefiguring his second coming in person, when he will finally execute his terrible and everlasting judgments upon all his enemies.

glory, must be raised at the time of his coming, in order that he may, at that time, render to them accordingly; even as all who have followed Christ in sincerity, of that and all other generations, must be raised, that they also may be recompensed accordingly, at his coming. Consequently the resurrection of his sincere followers will not be *first*, that is, *before* the resurrection of those who have not followed him in sincerity; and therefore *the first resurrection* is not the same as that of the sincere followers of Christ at his coming in glory.—*Second inference*: The coincidence between the description here given of Christ's coming and rewarding each according to their works or practice, and that in Rev. xx. 12—15, of Christ's sitting on the throne, and judging the dead according to their works, leads me to conceive, that the Holy Ghost designates one and the same event in both passages; and, therefore, that the time when Christ sits upon the throne of judgment, and judges the dead according to their works, Rev. xx. 11 to 15, must be the same as that in which he will come and reward each according to their works. Consequently this, also, convinces me, that *the first resurrection*, which is more than a thousand years before the judgment, must be different from that of the saints at the second coming of Christ.

V. Matt. xxii. "11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping and gnashing of teeth."

These verses form the conclusion of the parable of the marriage supper. The time is that of the bridegroom coming in before the guests sit down to the supper; and consequently, I conceive, represents, as to its final sense, the time of Christ's second coming with his spouse the church, when all his people will sit down with him in the everlasting enjoyment of the blessings of his marriage. The *man who had not on the wedding garment*, seems to represent mere professors of the

Gospel in general, especially those, whose profession has been such as to deceive the servants (*δουλοι*) of Christ, the ministers of the Gospel, and has continued during the whole of their lives. They *have not on*, however, the *wedding garment*; they have not really *put on Christ* (Rom. xiii. 14; Gal. iii. 27); nor are *found in him* (Phil. iii. 9); and therefore, when *the king himself comes in*, he discovers this their want of qualification for his marriage supper, however unperceived it had been by his servants. Hence he commands his ministers (*διακονοι*, ver. 13, not the same word as *δουλοι*, servants 3, 4, 6, 8, 10, but signifying perhaps his angels—who are described, Heb. i. 14, as sent forth to *minister* (*εις διακονιαν*) to the heirs of salvation, and who will be with him at his coming; and, as in former times, so then also will be executioners of his judgments, Matt. xiii. 41, 42, 49), to *bind him hand and foot, and to cast him into the outer darkness, where shall be weeping and gnashing of teeth*; which appears to me evidently the same as *the casting into the lake of fire*, Rev. xx. 15, compared with Jude 7, 13.

From this, therefore, two obvious inferences appear to me to follow. *Inference first*: As all mere professors of the Gospel, who have been gathered into the supper room, or the visible church, during all periods of the Gospel, are to be *cast into the outer darkness at the time of Christ's coming*, those of them who have died during any previous age of the Gospel, must be raised at that time; even as his true disciples of all ages must, in order to sit down with him at the supper. Consequently the resurrection and blessedness of his true disciples will not precede the resurrection and punishment of all mere professors. But *the first resurrection* does precede the resurrection and punishment of all mere professors (Rev. xx. 4—15): consequently it must also precede, and cannot be the same as the resurrection of the true disciples of Christ.—*Second inference*: The description of, 1. the coming of Christ; 2. the discovering and casting into outer darkness of all who have not on the wedding garment; and 3. the sitting down to the marriage feast with his true disciples, in Matt. xxii. 11—13, so coincides with the description which the Holy Ghost has given us in Rev. xx. 11 to 15 of,—

1. Christ sitting on the throne of judgment; 2. all who are not found written in the book of life being cast into the lake of fire; and, 3. the blessedness to be subsequently enjoyed by his church, represented under the same figure of a marriage (see page 15), that I cannot but feel convinced, that the events thus designated are one and the same. Consequently this also appears to me to prove that *the first resurrection* cannot be any event which is to take place at the time of the second coming of Christ; but must, with the millennial period, be something preceding that second coming.

VI. Matt. xxv. "14 For *the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.* 15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey..... 19 After a long time the lord of those servants cometh, and reckoneth with them.28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

From the parable of the Talents, I collect, *First*, the faithful servants represent his people of all generations, who having, through his grace, become the *servants of God* (Rom. vi. 22), and being brought under the *constraining love of Christ*, have lived, in their measure and degree, not *unto themselves, but unto him, who for them died and rose again*, 2 Cor. v. 14, 15; and the *unprofitable servant* represents those persons of all generations, who have not laid out the talents with which he has entrusted them, to his glory, or in his service. *Secondly*, The coming of the Lord of the servants, ver. 19, prefigures, as to its final accomplishment, the second coming of Christ, as in ver. 31; and the *reckoning* with the two classes will take place at the time of his coming. *Thirdly*, The unprofitable servants of all generations, will be then (*τοτε*, at that time, ver. 24), *reckoned with and cast into*

outer darkness, as the faithful servants of all generations will be *reckoned with* and *enter into the joy of their Lord*, vers. 20 to 23.

From this, therefore, there is a double inference.—
First inference: As all unprofitable servants of all generations are to be *reckoned with* at the time of the coming of Christ, those who have died previously must be raised when he comes, in order to be *reckoned with*, and *cast into outer darkness*; even as all his faithful servants of all generations, who have died before his coming, must be raised when he comes, in order to be *reckoned with* and to *enter into his joy*. Consequently, the resurrection of the *faithful*, will take place at the same time as that of the *unprofitable* servants. But the event called the *first resurrection*, will take place more than a thousand years before the unprofitable servants are reckoned with and *cast into the lake of fire*, Rev. xx. 11 to 15: consequently it must also take place more than a thousand years before the resurrection of the faithful servants at the coming of Christ. *Second inference:* The description of, 1st, the Lord coming and reckoning with his servants; 2d, the faithful servants entering into the joy of their Lord; and, 3d, the casting of the unprofitable servant into outer darkness, each after this reckoning with them, so coincides, in this threefold point of view, with the description which the Holy Ghost has given us in Rev. xx. 11—15; of, 1. Christ sitting upon the throne of judgment, and the dead being judged according to their works; 2. those who are written in the book of life, *i. e.* all his real servants, entering into the blessedness described, ch. xxi. 1—6; and 3. those who are not written in the book of life (which designation includes all unprofitable servants) being cast into the lake of fire after the judgment, that I cannot but feel convinced, that the events also are one and the same. Hence I conclude, (1) that the time of Christ's second coming, and of his *faithful servants entering into his joy*, will be the same as that of the *judgment*, Rev. xx. 11—15; and, consequently, not the same as that of the *first resurrection*. (2) The *living and reigning with Christ*, during the thousand years, must also be something preceding the second coming of Christ, and not the same as that of his *faithful servants*, after they have entered into his joy.

VII. Matt. xxv. "31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.....41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. 46 And these shall go away into everlasting punishment: but the righteous into life eternal" (or everlasting). [Note M.]

[M.] As this passage, in its obvious meaning, is entirely contradictory to the idea of the saints being raised, and entering into glory a thousand years, or at all, before the time when the ungodly are raised and punished; some, who have adopted such an interpretation of Rev. xx. 4, 5, assert (for I have never seen any reason whatever alleged from the passage itself) that *all nations*, who are described in this passage as being *gathered together* before Christ at his coming, only include the generation which will be living at that time, and not the generations who have died before his coming. On this I would observe, *First*, The usual signification of the term *nations*, or *all nations*, implies persons not of one generation only, but of various generations. See Rom. iv. 17, and xv. 9 to 12: Gal. iii. 8; Rev. v. 9; xii. 5; xiii. 7; xiv. 8; xx. 3. Consequently it would be a groundless assumption, and equally contrary to its usual as to its obvious signification in the passage itself to restrict it to merely one generation. *Secondly*, The term *nations* in Rev. vii. 9, appears to me to refer, not only to persons of different generations, but to those who have died before Christ's second coming, in agreement with the obvious meaning of the term in Matt. xxv. *Thirdly*, The context shews that the term *all nations* cannot refer only to the generation then living, but must also include preceding generations. For the *sheep* who form one division of all the nations (ver. 32) represent the saints: but the saints not only of *that*, but also of all *preceding* generations will be with the Lord when he comes. 1 Thess. iv. 15—17; Col. iii. 4. Consequently the *sheep* include the saints of all preceding generations; and therefore the term, *all nations*, also includes all preceding generations, as well as that which will be living at the time of Christ's second coming. This hypothesis, therefore, appears to me altogether destitute of any foundation.

We may observe that the only criterion of judgment noticed in this passage is, the exercise or absence of love to the Lord's people whom he calls *his brethren*. Compare John xx. 17, Matt. xii. 48, Luke viii. 21, Rom. viii. 29, Heb. ii. 10—14. This, however, does not seem

From the obvious meaning of this passage, I collect, *First*, That at the time when the Son of Man will come in his glory, *all nations* of the various ages of mankind will be gathered together before him. *Secondly*, That *all nations* will consist of two classes, *the sheep and the goats*; and, as the *former* will include *all the godly* from the foundation of the world, who are to *inherit the kingdom*, (ver. 34, compare 1 Thess. iv. 15—17, 2 Thess. i. 10), so the *latter* must include *all the ungodly* from the foundation of the world, all who are to *go into everlasting fire*, vers. 41, 46. *Thirdly*, That the Son of Man will separate the *sheep* from the *goats*, and will place the *sheep* on his right hand, and solemnly pronounce upon them a judicial sentence of grace and mercy by acknowledging them as *the blessed of his Father*, calling them to *inherit the kingdom prepared for them from the foundation of the world*, and declaring his acceptance of their *work of faith and labour of love*, as set forth in vers. 35, 36. *Fourthly*, That this glorious distinction will be conferred upon the saints, in the presence 1. of Christ himself; 2. of *all the holy angels* who have come with Christ (ver. 31); 3. of one another; and, 4. of the ungodly. *Fifthly*, That Christ will at the *same time* (*τοτε*) denounce that awful judicial sentence of condemnation, noticed ver. 41, upon the ungodly: and, *Sixthly*, That these *will go into everlasting punishment*, at the same time that *all the righteous will go into everlasting life*, ver. 46.

From these six points thus collected from the passage, three inferences appear to follow.

to point out that this will be the *only* criterion, any more than we can argue from the parable of the Ten Virgins that the absence of real grace; or, from that of the Talents that the non-use of them will be the *only* criterion. It rather seems to be introduced in order to point out the light in which love to Christ's people, for his sake, is regarded, and will be acknowledged by him, as an evidence of love to himself. A similar mode of speaking appears to be adopted elsewhere. Thus, John iii. 19, *This is the condemnation that light, &c.* does not imply that this will be the *only*, but the chief source of condemnation. John xv. 22, &c., *If I had not come and spoken unto them, they had not had sin*, does not signify that the only sin was rejecting him, but that this was their chief sin. And, in like manner, I conceive, the passage under consideration implies that love to his brethren will be (not the *only* but) a main criterion in the declaration of judgment at his coming, at least as it respects those who have lived in countries where his people have been found.

First inference: As the godly and ungodly of various generations are to be gathered together before Christ at his coming, those of the generations preceding his coming, both of the godly and ungodly, must be raised at that time; and, therefore, the saints will not be raised first, before the ungodly, but at the same time. Consequently the first resurrection cannot be the resurrection of the saints at the coming of Christ in glory.—*Second inference:* As all the ungodly will go into everlasting fire at the time of Christ's second coming (ver. 41), no ungodly persons can either remain or spring up after that time. But nations of ungodly persons, in the four quarters of the earth, and whose number is as the sand of the sea, exist and rebel against God during the period described, Rev. xx. 7 to 9. Consequently that period cannot be after, but must be before, the second coming of Christ. But that period is a thousand years after which is called the first resurrection; therefore the first resurrection must be before the second coming of Christ and the resurrection of the saints in glory, both by the thousand years and by that period.—*Third inference:* The very striking coincidence which there is between the description given in Matt. xxv. 31 to 46, of the events which will take place at the time of Christ's coming in glory; and the description which the Holy Ghost has also given us in Rev. xx. 11 to 15, of the events which will take place at the time when he sits upon the white throne, proves, I conceive, that they are one and the same.—Let us remark this coincidence in the following points. 1. As the Son of man sits upon the throne of his glory (Matt. xxv. 31); so he sits upon the great white throne (Rev. xx. 11). 2. As all nations are gathered together before him (Matt. xxv.); so the dead, small and great, stand before him (Rev. xx. 12). 3. As the works of those who are gathered together before Christ are made known, and judgment is declared according thereto (Matt. xxv. 35—45); so the books recording the works of the dead who stand before Christ, are opened, and the dead are judged out of those things which are written in the books according to their works (Rev. xx. 12, 13). 4. As in Matt. xxv. 33, 34 [Note N], the sal-

[N] The salvation of the righteous is marked in Matt. xxv. as being entirely of grace in four particulars. First, his calling them

vation of the righteous is set forth as springing entirely from grace, although the fruits of righteousness, which are characteristic of his sheep and evidences of their faith in, and union with him, will be declared by the Son of Man; so in Rev. xx. 12, 15, their salvation by grace is equally indicated by the description given of *the book of life being opened*, and of their being saved in consequence of being found *written therein*. 5. As the righteous receive all the glory and blessedness herein described, in the presence of Christ, of all the holy angels, of one another, and of the ungodly, such a manifestation as this cannot, I conceive, but coincide with the opening of the book of life, in which their names are written (Rev. xx. 10—15). 6. As the ungodly depart into *everlasting fire prepared for the devil and his angels* (Matt. xxv. 41); so those who are not written in the book of life are cast into the lake of fire, into which the devil also is declared to be cast (ver. 10). The remarkable coincidence in each of these six points between the description which the Holy Ghost has given us in Matt. xxv. 31—46, and in Rev. xx. 11—15, prove, I conceive, that he foretells the same events in both passages; and, consequently, that the second coming of Christ will be at the time of the judgment described in the latter part of Rev. xx. Hence I conclude, that

sheep, indicating thereby that they were given to him by the Father, and purchased by his own blood (John x. 11, 16, 28, 29; Acts xx. 28). Secondly, the title by which the Son of Man will summon them, *Blessed of my Father*, which implies that the Father had chosen them in Christ before the foundation of the world, and blessed them accordingly with all spiritual blessings in him. (Compare Ephes. i. 3, 5.) Thirdly, by his calling them to inherit the kingdom: which word (*inherit*) plainly implies that they had not acquired the kingdom by any works or merit of their own, but in consequence of their being the children of God, and thus heirs of God and joint heirs with Christ of the heavenly inheritance unto which the God and Father of their Lord Jesus Christ had begotten them again, and of which the Holy Spirit by whom they were sealed, was the earnest (Rom. viii. 16, 17; Eph. i. 13, 14; and 1 Pet. i. 3, 4). Fourthly, by its being declared that the kingdom was prepared for them from the foundation of the world, agreeing herein with the declaration, 2 Tim. i. 9, that God hath saved us (his people), and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. By comparing this with vers. 35 to 40, the reader will remark the same beautiful harmony and connection between the privileges and the character of Christ's sheep, which I endeavoured to point out in note G, page 12.

the first resurrection, cannot be the same as that of the saints; but must, with both the millennial and subsequent period, precede the second coming of Christ.

VIII. John vi. 39: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

John xii. 48: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

As the same expression, *ἐν τῇ ἐσχάτῃ ἡμέρᾳ*, in the last day, is used in these two passages, so I conceive the time signified in each cannot but be the same. Consequently, the time when those shall be judged who, in that or any other age, have rejected Christ, must be the same as that in which he will raise up the bodies of those whom the Father has given to him. Hence I infer, First, As those who, in that or any other age have rejected Christ, and have died before his coming, must be raised in order to be judged, their resurrection will be at the same time as that of those whom the Father has given to him. Secondly, The judgment of the dead who have rejected Christ must be the same as that foretold, Rev. xx. 11 to 15. Hence the resurrection of those whom the Father has given to Christ will also take place at the time of the judgment, Rev. xx. 11 to 15; and, consequently, will be more than a thousand years after, and not at the same time as what is called the first resurrection (Rev. xx. 4).

It is necessary in this place to call the reader's attention to what is here called the last day. He will notice the following expressions in the New Testament: *the last day* (John vi. 39, 40, 44, 54, and xi. 24, and xii. 48); *the day of judgment* (Matt. x. 15, and xi. 22, 24, and xii. 36; and 2 Pet. ii. 9, and iii. 7; and 1 John iv. 17); *the judgment of the great day* (Jude 6); *the day in which God will judge the world, and the secrets of men by Jesus Christ* (Acts xvii. 31; Rom. ii. 16); *the day in which the Son of Man will be revealed* (Luke xvii. 30); *the day of the Lord* (1 Cor. v. 5, and 2 Cor. i. 14, and 1 Thess. v. 2, and 2 Pet. iii. 10); *the day of God* (2 Pet. iii. 12); *the day of wrath and revelation of the righteous judgment of God* (Rom. ii.

5); *that day* (Matt. vii. 22; Luke x. 12, and xxi. 34; and 1 Thess. v. 4; and 2 Thess. i. 10; and 2 Tim. i. 12, 18, and iv. 5); and *the day of Christ* (2 Thess. ii. 2). The obvious conclusion is, that *the day* spoken of in these various passages cannot but be one and the same; especially as the same events, such as the resurrection of the saints, the judgment, &c. are either expressly declared or intimated in each of them. We may, however, observe, *First*, none of them can be before the resurrection of the saints, and, therefore, cannot be BEFORE *the last day* (John vi. 39, 40). *Secondly*, none of them can be AFTER *the last day*, because there can be no day after the LAST. Consequently they must all be included in *that*.

From this, therefore, it follows, that, whatever judgment is described in any of these passages, must take place in *the last day*. Hence the ungodly inhabitants of Sodom (Matt. x. 15); the worldly inhabitants of ancient Tyre and Sidon (Matt. xi. 22); the city of Capernaum, (Matt. xi. 23, 24); the Jews and Gentiles, and ungodly professors in the time of the Apostles (Rom. ii. 5, 9, 16, 2 Pet. ii. 9, and Jude 14, 15); and all who have not known God and do not obey the Gospel of Christ (2 Thess. i. 8); these ungodly of different ages and nations of mankind will all be judged in *the last day*. From this, therefore, it is evident that the judgment of *all* the ungodly of *all* ages and nations will take place in *the last day*. Hence, as this must be the same as *the judgment of the dead small and great*, described Rev. xx. 11 to 15, *that* also must take place in *the last day*. We know also that the saints will be raised in *the last day* (John vi. 39, 40, &c). From this, therefore, it follows that the resurrection of the saints and the judgment of the dead (Rev. xx. 11 to 15), must both occur in *the last day*. And the obvious inference from this would be that they will both take place at one and the same time; in agreement with the meaning of the words in *the last day*.

The first resurrection, however, being more than a thousand years before the judgment, cannot be considered as taking place in *the same day*, according to any common acceptation of that term. Those, therefore, who adopt the millennarian interpretation are compelled not only to set aside this, but also to make out that both the first resurrection and the judgment, however distant from one

another in point of time, take place *in the last day*. For this purpose, they have recourse to two hypotheses. *First*, they suppose the last day to be a period of a thousand years. *Secondly*, they suppose Christ will raise the saints at the *beginning* of this day of a thousand years, and that he will judge the ungodly dead just before the end of it. By making these two hypotheses, and combining them together, they conceive that the above, otherwise insuperable, difficulty to this interpretation of the first resurrection is removed.

In order to support the *first* of these hypotheses, a single clause in 2 Pet. iii. 8, *one day is with the Lord as a thousand years*, is quoted *separately* from the rest of the verse, and is interpreted to signify that *the day* of the Lord *will be* a thousand years. In the next chapter, I shall endeavour to shew that 2 Pet. iii. 8, instead of affording any support to such an hypothesis, rather proves that the term *day* in Scripture signifies a *short* period, in agreement with its obvious meaning; and leads us to expect that *the last day* will be a short period.—With respect to the *second* hypothesis, I am not aware of any passage of Scripture having been alleged in support of it. It appears to me to rest entirely upon an *assumption*, that the first resurrection *must* signify the resurrection of the saints; and that, therefore, any hypothesis, which is necessary to support this interpretation, *must* be right. As far as I can trace the method of reasoning adopted upon this point, it is this:—When the above difficulty in the way of the proposed interpretation of the first resurrection is urged, the *hypothesis* of a day of a thousand years is made to remove *this* difficulty; and when the difficulty in the way of the hypothesis itself is urged, the proposed *interpretation* is assumed to remove *that*. So that the hypothesis is assumed to prove the interpretation, and the interpretation is assumed to prove the hypothesis. For myself, I feel convinced that Christ would not have used the same expression, *in the last day*, in these two discourses recorded by the same Evangelist, intending to signify in the *one* the precise time of his coming, and in the *other* a time more than a thousand years after his coming, without giving in either passage the least intimation of this vast difference. Independent, however, of the above considerations,

these hypotheses appear to me to fail entirely in removing the difficulty. Both the resurrection of the saints and the judgment described (Rev. xx. 11), must, as we have seen, take place in the last day. If, therefore, that were a day of one thousand years, they must both occur within this thousand years, or they would not both be *within* the day. But the judgment is not within the same thousand years as *the first resurrection*; and the reader will observe in how peculiar a manner this distinction is marked. *First*, The ending of the thousand years is expressly noticed in three verses, 3, 5, 7 (the same verb *τελεσθη* being used in each), so that the judgment would not be *within*, but completely *out of* the period of the thousand years, even if it took place immediately after they were ended. *Secondly*, The judgment does not take place after the close of *the thousand years*; but the *period* described ver. 7 to 10 *intervenes*, and completely separates the *ending* of the thousand years from the *beginning* of the judgment. When, therefore, I consider the peculiar manner in which the Holy Ghost has called our attention to the termination of the thousand years, and that the description of the intervening season occupies nearly as large a space as that of the Millennial period itself, I feel convinced that the first resurrection and the judgment of the dead could not be represented as taking place, both of them *in the last day*, even if it were extended to a thousand years. Consequently, these hypotheses appear to me to fail as completely in removing the difficulty, as the foundation does upon which they are attempted to be built; and to be altogether contrary to the mind of the Spirit. I, therefore, in conclusion, again remark, that, the declarations made in John vi. 39 and xii. 48, combined with the other passages in which the term *day* occurs, convince me that the resurrection of the saints and the judgment described (Rev. xx. 11), must both take place *in the last day*; and that, as *the first resurrection* and that judgment cannot both take place *in the last day*, the former cannot be the same as the resurrection of the saints.

IX. John v: "28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 and shall come forth, they that have done good, unto the resurrection of life; and they

that have done evil, unto the resurrection of damnation."

From the obvious meaning of this we collect, 1. That *all who are in the graves will hear the same voice of Christ, and come forth at one and the same time*, 2. That *those of the dead who have done good, will come forth unto the resurrection of life, at the same time that those of them who have done evil, will come forth unto the resurrection of damnation*. Consequently, I infer that, although the resurrection of those who have done good, will be entirely distinct as to its *issue*, as well as in other respects, from the resurrection of those who have done evil, yet it will take place at one and the same time.

Secondly. The resurrection of *damnation or judgment*, unto which all who have done evil will come forth out of the grave, cannot but coincide with the judgment of being *cast into the lake of fire*, which will be executed (Rev. xx. 12, 15), upon all *those of the dead who are not found written in the book of life*; and, therefore, the time of each must be one and the same. Consequently also the time when those who have done good, come forth unto the resurrection of life must also be the same as that in which those who are not written in the book of life, will be cast into the lake of fire; and, therefore, it must be *after* the first resurrection, and the thousand years, and the period described (Rev. xx. 7 to 10). Consequently what is called *the first resurrection* cannot be the same as *the resurrection unto life*, of those *who have done good*. [Note O.]

X. Acts xvii. 31 : "Because he hath appointed a day in the which he will judge the world in righteousness, by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead."

[O.] The reader will observe, that there is precisely the same difficulty with regard to the *hour* in this passage, as with regard to the *day* in the others. Here all that are in the graves, ungodly and godly, are declared to come forth in one and the same *hour*. Hence those who adopt the interpretation of the first resurrection, as being the resurrection of the saints, follow the same course as that noticed above, respecting the last day. They suppose this *hour* also

Paul made this solemn declaration for the purpose of leading the Athenians to repent and turn from the worship of idols unto God, vers. 23 to 30. Consequently, *the world* which is to be judged, must include the *ungodly*. And as *the assurance* derived from the resurrection of Christ relates to the *godly* (Acts x. 40 to 43; Rom. viii. 11; 1 Cor. xv. 12 to 18), so *the world* and *all men* in this passage must, I conceive, include them also. Hence, the *first inference* from this passage is, That *God will judge both the godly and ungodly at one and the same time*; and, consequently, that the *ungodly must be raised at the same time with the godly*.—*Second inference*: The event described as *God judging the world or all men in righteousness by Christ* cannot but be the same as *God sitting on the white* (that is, the righteous) *throne, and judging the dead small and great* (Rev. xx. 11). Consequently, the time of each must be one and the same. Therefore the time in which *the Lord will judge the godly, or* (as described, 2 Tim. iv. 8) *when he will appear, as the righteous Judge, and give the crown of righteousness to all them who love his appearing, must be the same as that of the judgment carried on by Him who sits upon the white throne, the throne of righteousness and purity, Rev. xx. 11, and not that of the first resurrection.* [Note P.]

XI. 1 Cor. xv. “24 Then cometh the end, when

to signify (not a very short time, as any common mind would conceive, but) a period of a thousand years, &c. &c. This, however, has less to ground it upon than even the other, not only because an hour is a still shorter period than a day, but because the sound of the words in the first clause of 2 Pet. iii. 8, *one day is with the Lord as a thousand years*, seemed to give some little appearance of plausibility to the first hypothesis, whereas there does not appear to be anything upon which to ground the hypothesis that *an hour* may also be supposed to signify a thousand years, nor would it, I think, be admitted by any one unless his mind were brought to believe, however unconscious he may be of it, that any hypothesis may be made which is necessary to support the millennarian interpretation.

[P.] The above passage is evidently that from which the expression contained in the collect for the third Sunday in Advent is taken, which shows, as noticed in Note C, the view of the compilers of the Liturgy of the Church of England to have been that Christ will judge the world at the time of his second coming, the same time as that in which his people will be found or manifested to be an acceptable people in his sight.

he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. 25 For he must reign till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death."

We might, perhaps, translate vers. 24 and 26 more correctly thus: 24 *Then cometh the end when he delivers up the kingdom to God, even the Father* (Gr. the God and Father) *when he has* (or shall have) *put down* (or destroyed) *all* (or every) *principality, and all* (or every) *authority and power.....* 26 *The last enemy which shall be put down* (or destroyed) *is death.* [Note Q.]

[Q.] The reader will observe, that I have ventured to suggest a twofold alteration in the translation of the above passage. 1. *Delivers up*, instead of *shall have delivered up*: 2. *Principality* instead of *rule*. With regard to the first, the word *παράδω*, which our translator renders, *shall have delivered up*, in the future past time, occurs, I believe, in seventeen other passages in the New Testament, in the same tense, in twelve of which the *delivering* is not past, but either takes place at the time, or is future; namely, Matt. v. 25 twice, and x. 4, and xxvi. 16; Mark xiv. 10, 11; Luke xii. 58, and xxii. 4 and 6; John xiii. 2; 1 Cor. v. 5; xiii. 3. In the five other passages the *delivering* has taken place before the time therein signified, Matt. xxvii. 4; Mark iv. 29; Luke i. 2; Acts xii. 4; Gal. ii. 20. I cannot find one passage in which it is translated *shall have given up*. With regard to the second word, *αρχη*, I cannot find another passage in which it is translated *rule*, while it is rendered *principality* in Rom. viii. 38; Eph. i. 21, and iii. 10, and vi. 12; Col. i. 16, and ii. 10 and 15; Tit. iii. 1.

These principalities, authorities, and powers appear evidently to signify such as are enemies to Christ and his people; whether among men (Tit. iii. 1, see also Luke xii. 11, and xx. 20 Gr.), or among the powers of darkness, the devil and his hosts, Rom. viii. 38; Eph. i. 21, and vi. 12; Col. ii. 15; and to include also death, the now reigning king of terrors, Job xviii. 14; Rom. v. 14. All these are to be put under the feet of Jesus before he delivers up the kingdom.

I would also observe, that the connexion between ver. 24 and 26 is much lost sight of by our having the same word (*καταργειν*) translated *put down* ver. 24, and *destroyed* ver. 26. Indeed this difficult word is translated sixteen different ways in the New Testament (See Luke xiii. 7; Rom. iii. 3, 31, and vi. 6, and vii. 2, 6; 1 Cor. i. 28, and ii. 6, and xiii. 8, twice in the same verse; 1 Cor. xiii. 10, 11, and xv. 24; 2 Cor. iii. 13; Gal. v. 4, 11.

With regard to the expression, ver. 24, *εἰτα το τέλος*, *Then the end*, our translators insert the word *cometh*, probably because the word *εἰτα* is generally used to mark an order of events or things, which succeed one another. I cannot, however, find any passage, in which

From this we learn, *first*, That Christ is to put down or destroy all principalities and authorities and powers, which are *enemies*, before he delivers up the kingdom to God.—*Secondly*, Death is the last of these enemies, which are to be destroyed. Every other enemy, therefore, will be destroyed before death is destroyed; and after death is destroyed, there will remain no enemy, not a single hostile principality, or authority, or power, either among men or devils.—But *thirdly*, death, the last enemy, will be destroyed at the resurrection of Christ's people. "*So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.* (ver. 54.) Consequently, there

the interval of time between two events, the order of which is marked by the word *εἰτα*, then, is a *long* interval. Upon this point, however, the reader can judge for himself by referring to the following passages, which are, I believe, all in which *εἰτα* occurs. Mark. iv. 17, 28, and viii. 25; Luke viii. 12; John xiii. 5, and xix. 27, and xx. 27; 1 Cor. xii. 28, and xv. 5, 7; 1 Tim. ii. 13, and iii. 10; Heb. xii. 9; James i. 15. We have in this chapter two verses in which two events are noticed, which follow one another in order, but are separated from one another by a *long* interval; viz. ver. 23, in which the resurrection of Christ and the resurrection of his people are noticed; and ver. 46, in which the succession of the spiritual bodies of believers after their natural bodies is noticed. In each of these verses the event in the first part is separated from that which follows in the latter part by a *long* interval; and in each the order of time is denoted, not by the adverb *εἰτα*, but by another adverb *πειτα*. And we may observe, that while there is an order of succession between the three events noticed in vers. 23 and 24—namely, 1. *The resurrection of Christ*; 2. *The resurrection of his people*; 3. *The end*—yet the adverb *πειτα*, which is used in 23, to denote the order of succession between the *first* two, namely, between the resurrection of Christ and the resurrection of his people, where, as just observed, a *long* interval occurs; is no longer used in ver. 24, to denote the order of succession of the *latter* two events, namely, the resurrection of Christ's people, and the end, but is changed for *εἰτα*; as if for the purpose of marking to us that though there is a regularity of order of the three events thus noticed, yet there is not a regularity as to the *length* of interval; in consequence of which the adverb suited to denote a *long* interval (*πειτα*), is used in ver. 23, but is changed in 24, to *εἰτα*, an adverb suited to denote a *short* interval, as the above instances, I think, prove. As far, therefore, as we can collect any argument from the use of the adverbs *πειτα* and *εἰτα* in this passage, it would lead me to conclude, that while the interval between the first two events, namely, the resurrection of Christ and the resurrection of his people, has been, in our view, *long*; the interval between the last two, namely, the resurrection of Christ's people and the end, will be one, which, in our view, would be esteemed *short*.

will not remain any enemy among men or devils to be destroyed or put down, *after* the resurrection of Christ's people, but all of them will be destroyed or put down *before* that resurrection. [Note R.]

[R.] I venture to offer merely for the reader's consideration, some suggestions respecting the *kingdom* which Christ will deliver up at his coming, to (*God even the Father*, or Greek) *the God and Father*, signifying, perhaps, *the God and Father* of him, his *God and Father*, which is a common designation in the New Testament. See John xx. 17, Gr. and En.; Rom. xv. 6, Gr.; 2 Cor. i. 3, Gr., and xi. 31, Gr. and En.; Eph. i. 3, Gr. and En.; Col. i. 3, Gr.; 1 Pet. i. 3, Gr. and En.; Rev. i. 6, Gr.

In regard to this designation of Jesus, and to his receiving a kingdom, and giving up a kingdom, the reader will of course bear in mind that these things are not spoken of him as God. The Scriptures declare not only that Christ Jesus is *equal with God*, Phil. ii. 6; but is *God*, John i. 1. *God over all blessed for ever*, Rom. ix. 5. *God from everlasting to everlasting*, Psa. xc. 2, Heb. i. 11, 12. *By him all things were made*, John i. 3. He it was who, *in the beginning laid the foundation of the earth, and the heavens were the works of his hands*, Psa. cii. 25 to 27; Heb. i. 10; and he *upholds all things by the word of his power*, Heb. i. 3.

While, however, Jesus is thus expressly declared to be God, yet, as *the Son of Man*, he has been invested with a kingdom. This is foretold Dan. vii. 14; and he asserted his claim, to sit as *the Son of Man*, before his death. Matt. ix. 6, and xii. 8, and xvi. 28, and xxvi. 64, John i. 51, and v. 27.

With regard, however, to the *kingdom* which he will deliver up, we may notice: *First*, It will not be delivered up at the end of the thousand years, described Rev. xx. 4; for *he will not deliver up the kingdom till all enemies are subdued*, ver. 25. But the Holy Ghost, after defining in three verses of Rev. xx. (3, 5, 7), the ending of the thousand years informs us that enemies remain *after* that period is thus ended; for the devil is to be loosed, and the *nations in the four quarters of the earth*, whose number is as the sand of the sea, are to be deceived by him, and to wage war against the saints; and are to be subdued at the time when *fire comes down from God*, ver. 9. Therefore Christ must continue to retain the *kingdom during the whole of this intervening period*; and consequently cannot have delivered it up at the end of the preceding period of the thousand years. *Secondly*, The *kingdom*, which he delivers up, cannot signify the kingdom of Christ over his own people; for that is an *everlasting kingdom*, 2 Pet. i. 11; he is to *reign over the house of Jacob for ever and ever*, and of that *kingdom there shall be no end*, Luke i. 32, 33. *The throne of his kingdom is for ever and ever*, Heb. i. 8. He will, therefore, never give up his kingdom over his saints, but will *reign in it for ever and ever*, Rev. xi. 15; and in it *his servants will reign with him FOR EVER*. Rev. xxii. 3, 5. Consequently THE *kingdom* which he will deliver up cannot be the kingdom which he has, and ever will have as *King of saints*. Rev. xv. 3.

I would, therefore, suggest, by reference to the context, that the kingdom, which he will deliver up at the time when *death, the last enemy, shall be destroyed*, is the dominion or authority by which he

From this the following inferences appear to me to follow. *Inference first*: As in the period described (Rev. xx. 7, 8), *the devil deceives the nations, and gathers them together to battle; and the nations in the four quarters of the earth come*

now reigns over all enemies of himself and of his church; and that we may, perhaps, regard it as one branch of that kingdom with which he was invested after his resurrection and at his ascension. *First*, The declaration in ver. 25, *He must reign till he hath put all enemies under his feet*, evidently refers to Psal. cx. 1: *The Lord said unto my Lord, Sit thou at my right hand; until I make thine enemies thy footstool*. This sitting down at the right hand of God took place at his ascension, after he had overcome, in his own person, every enemy; as appears not only from the declaration in Mark xvi. 19 compared with Rev. iii. 21, but from this passage being expressly applied to the resurrection and ascension of Christ (Acts ii. 32—36; Heb. x. 12—14). So also we may observe in the declaration concerning his kingdom in Psalm ii. 2—6, that the time is marked to be that of his resurrection and ascension by ver. 7 of that Psalm being expressly quoted (Acts xiii. 33) as referring to his resurrection. In confirmation of this we find Christ himself, after his resurrection, declaring, *All power is given unto me in heaven and earth* (Matt. xxviii. 18). And it is plainly set forth, that, at his ascension, he was invested with this kingdom over all principalities and powers (Eph. i. 20, 21; 1 Pet. iii. 22), as the Son of Man (Matt. xxvi. 64; John v. 27), and as a reward of his sufferings (Phil. ii. 7—11; Heb. ii. 8, 9, and x. 12, 13; see also 1 Pet. iii. 22). The kingdom, therefore, which Christ will deliver up, appears to be that absolute authority over all enemies; with which, as the Son of Man (compare Matt. xxvi. 64; John v. 27), he was invested at his ascension, for the benefit and on the behalf of his church (Eph. i. 22, 23, and iv. 8; Col. ii. 15). When, therefore, every enemy to his church, and consequently to himself, is entirely subdued, which will be completed by the destruction of death, the last enemy, at the resurrection of his people, all the purposes of that branch of his kingdom which is over enemies, will have been completely effected; and he will, therefore, deliver it up to his Father and God, who put all things under him: and the Son will himself be subject unto him that put all things under him, that God may be all in all (ver. 28).

We may, perhaps, receive light upon the subject of the kingdom by referring to the nature of David's kingdom, which is continually represented as typical of Christ's (Isai. ix. 6, 7; Jer. xxiii. 5, 6; Luke i. 32). The kingdom of David was twofold. One branch of it was over the house of Israel, over whom he reigned as a willing people. This seems to typify the kingdom which Christ has, and ever will have over the Israel of God (Gal. vi. 16). He makes them his willing people in the day of his power, when they are born again (John iii. 3); and thus delivered from the power of darkness, and translated into his kingdom (Col. i. 13; 1 Thess. ii. 12). Thus they become the subjects of that kingdom of Christ which is not of this world (John xviii. 36); but is righteousness, and peace, and joy in the Holy Ghost (Rom. xiv. 17). And this seems to be that kingdom

up, as enemies, and compass about the camp of the saints and the beloved city; all this cannot be after, but must be before the time of the resurrection of the saints, because all enemies among men and devils are to be destroyed

which is in Scripture set forth as *his* peculiar kingdom.—See note T, on 2 Tim. iv. 1.

The other branch of David's kingdom was that over the enemies of Israel, the Edomites, Moabites, Philistines, &c. whom he subdued in battle, and over whom, though unwilling, he reigned by power. So Christ also overcame in his own person, when *manifest in the flesh*, every enemy; he continues to reign over and execute judgments upon them; and will, at his second coming, destroy them all with *everlasting destruction* (Psal. ii. 9—12; xviii. 40—45; and lx. 8, 9, compared with Isai. lxiii. 1—3; lv. 4; Psal. xxiv. 7, compared with Eph. iv. 8). Thus will every object of this branch of his kingdom be completed, and he will deliver it up to his Father and God.

I would conclude these suggestions respecting *the kingdom*, by observing the striking analogy which appears to me to be set forth in Scripture, between the first and second coming of Christ, in reference to the enemies here noticed. At his first coming he conquered all these hostile principalities and powers as his own enemies; so, at his second coming, he will finally and completely destroy them all, as the enemies of his people. Thus, at his *first* coming, he in his own person *overcame the world* (John xvi. 33); and at his *second* coming, the ungodly world will be *punished with everlasting destruction*, and *be cast into the lake of fire* (Rev. xx. 15). At his *first* coming he overcame the devil, and, through his own death, destroyed him (Heb. ii. 14, the same word, *καταργεω*, being used here as in 1 Cor. xv. 24, 26); so, at his *second* coming, the devil, against whom *his people* still have to maintain a warfare (Eph. vi. 12), *will be cast into the lake of fire* (Rev. xx. 10). At his *first* coming, he, by rising from the grave, broke the *dominion of death* (Rom. vi. 9), and *destroyed it* (2 Tim. i. 10; the same word, *καταργεω*, being used here also as in 1 Cor. xv. 24, 26). And at his *second* coming, he will finally and everlastingly *destroy death* (1 Cor. xv. 26), which has continued to have dominion over his people; for he will, at the resurrection of his saints, *swallow up death in victory* (ver. 54); and death and the grave, or hades, shall be cast into the lake of fire (Rev. xx. 14).

With respect to *the end* spoken of, I would suggest for consideration, that it appears to me: *First*, It must refer to something which *actually will have*, and which is also *noticed* in the passage itself as having, an end at this time. *Secondly*, It must, I conceive, refer to something which the Corinthian church could understand; something foretold in those Scriptures which the Holy Ghost had already given; so that on hearing the expression, *the end*, they might, by reference to some prophecy which was then revealed in the Scriptures, and by comparing this with the fulfilment noticed in this passage, be enabled to collect the, at least, general meaning of the declaration itself.

The use of the expression, *then τῆς end*, would appear to me to

or put down *before* that time. But *the first resurrection* is a thousand years *before* the period during which these events take place (Rev. xx. 4—7). Consequently, it

imply some considerations like these just noticed. We may indeed say, in some sense at least, that this will be *the end* of the world of ungodly men, because they will all be *punished* at this time *with everlasting destruction*; though they will, nevertheless, continue to exist *where the worm never dieth, and the fire is never quenched*. We might also say, that this will be *the end* of the present earth; for it will be burnt up at the coming of Christ. But as there is no mention in the passage itself, either of the ungodly world or of the earth; and as there does not appear to be any allusion to either in the context, so *the end* cannot perhaps, strictly speaking, refer either to the world or the earth; though it may, in a general sense, be said that the world, and the earth, and all things have an end.

The end cannot, I conceive, refer to the thousand years noticed in Rev. xx. 4, as foretelling their ending, on two accounts:—*First*, As an exact term of a thousand years is not foretold in any prophecy of the Old Testament; and as the prophecy in Rev. xx. 4, had not then been given, so the Corinthian church could not have understood the expression, *then THE end*, if it had referred to that. *Secondly*, The thousand years will not end *at* but *before* what is here called *the end*. For Christ must deliver up the kingdom *at* or *before* *the end*; but he will not deliver up the kingdom either *at* or *before* the end of the thousand years, but must retain it, as I have endeavoured to shew, during the whole of the period (Rev. xx. 7—10), which is after the end of the thousand years. Consequently, the end of the thousand years must precede *the end* here described, by all that intervening period; and though that period be, either absolutely or comparatively, short, yet its intervention would, I conceive, altogether forbid our considering the end of the thousand years to be *the end* herein signified by the Holy Ghost.

I venture, therefore, to suggest, that *the end* may have a peculiar reference to the kingdom which Christ will, at this time, deliver up:—*First*, The kingdom will actually come to an end at this time; and this is expressly noticed in vers. 24, 28. *Secondly*, Both the kingdom itself and its ending had been foretold in the Old Testament; and also many declarations concerning it had been made by Christ himself; with which prophecies and declarations, the Corinthian church could not, I conceive, but be acquainted. *Thirdly*, *The end* is noticed (ver. 25) with an express reference to a prophecy contained in the Old Testament. So that the prophecy and the fulfilment would be connected together in the minds of the Corinthian church on meeting with the expression, *the end*. And *the kingdom* will *exactly* have an *end* when Christ delivers it up; and he will deliver it up as soon as death, the last enemy, is destroyed; which will be the case at the time, when those who are Christ's are raised at his coming (vers. 23 and 54). On these accounts, therefore, I conceive *the end* may refer in a peculiar manner, at least, to *the kingdom* which Christ will deliver up.

must precede the resurrection of the saints, not only by the period of the thousand years, but also by that during which these events themselves take place ; and, therefore, must be something entirely distinct from the resurrection of the saints with their incorruptible bodies. *Inference second:* The event which the Holy Ghost sets forth in ver. 54 as the destruction of *the last enemy, Death*, and of Hades, or the grave, as connected with death (vers. 55—57), cannot, I conceive, but be the same event as that which he describes in Rev. xx. 14, as *the casting of death and hades, or the grave, into the lake of fire* (see No. vii. p. 11) ; and therefore the time of each must be the same. But the resurrection of the saints takes place at the time when death and hades are destroyed (ver. 54) ; and *the dead, small and great, stand before Christ* at the time when *death and hades are cast into the lake of fire* (Rev. xx. 14). Consequently, the resurrection of the saints takes place at the same time as *the dead, small and great, stand before God* ; and therefore this also shews that *the first resurrection* cannot be the same as the resurrection of the saints ; but more than a thousand years before it.

XIV. 2 Cor. v. : “ 9 Wherefore we labour, that, whether present or absent, we may be accepted of him. 10 For we must all appear before the judgment seat of Christ ; that every one may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad. 11 Knowing therefore the terror of the Lord, we persuade men.”

The word *we*, evidently, has a special reference to the Apostles and the ministers of Christ, whose office it is to *persuade men*. The obvious meaning of this passage appears to me : *First*, That ministers of the Gospel whose office it is to persuade men, and those whom they were engaged in persuading, will *all appear* at one and the same time *before the judgment seat of Christ*, that they may receive the things *done in the body* : *Secondly*, That a final distinction will be then made between the two classes who composed the *all*, according to what each did while in the body. Faithful ministers and all those to whom the Gospel which they preached was made *the power of God*

unto salvation (Rom. i. 16) will then enjoy, in all its fulness and manifestation, the blessing of being *present* (vers. 6, 8) *with the Lord*, and *accepted by him*; while all who have lived and died under the character of *doing evil*, will receive accordingly at that same time*. *First inference*: As the doers of good, who shall have died, must be raised, in order that they may appear before the judgment seat of Christ, and receive accordingly; so also must those who have died among the doers of evil be raised, in order that they may appear before the judgment seat of Christ and receive accordingly. Consequently, as the passage obviously implies that the two classes will appear, *at one and the same time*, before the judgment seat of Christ, the evident inference is, that they will be raised at one and the same time, and that the resurrection of those who have done good will not take place before those who have done evil are raised, and receive accordingly. But what is called *the first resurrection* is more than a thousand years before the ungodly are cast into the lake of fire: therefore it must also be more than a thousand years before the resurrection of the saints. *Second inference*: The account which the Holy Ghost gives us in 2 Cor. v. 9—11, harmonizes with the description which he also gives us in Rev. xx. 11—15. First, *All standing before the judgment seat of Christ*, harmonizes with *the dead small and great standing before Christ, upon the throne of judgment*. Secondly, *Each then receiving according to their works*, harmonizes with *the books being opened, and the dead being judged out of the books according to their works*; and those who are found written in the book of life enjoying the blessedness described Rev. xxi. 1—6, and those who *are not written in the book of life, being cast into the lake of fire* (ver. 15). These descriptions so harmonize, that I cannot but feel convinced, that the Holy Ghost hereby marks to us that they foretell one and the same event. Consequently this proves to my mind, that the time when the people of God will, in all fulness and manifestation, be *present with Christ*, and *accepted by him*, is the same as that when *the dead small*

* On this subject the reader will bear in mind the observations in the latter part of Note G, page 12, and in Note N, page 38.

and great stand before the throne of judgment, and, consequently, cannot be the same as that of the first resurrection.

XV. 1 Thess. v. "2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 For when they shall say, Peace, and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief."

From this I collect, First, *sudden destruction* will come upon the ungodly, the children of darkness (vers. 4, 5), who shall be living when the day of the Lord comes, and *they shall in nowise (οὐ μὴ) escape*. The obvious inference from this is, that as the ungodly, living at the coming of the day of the Lord, will be destroyed, no ungodly persons can remain or spring up after that time: consequently the *gathering together of the nations* of ungodly persons in the four quarters of the earth, and whose number is as the sand of the sea, which is described in Rev. xx. 7, 8, cannot be *after*, but must be *before*, the coming of the day of the Lord. But the *first resurrection* is, at least, a thousand years *before* this gathering together of these nations (Rev. xx. 4, 5): consequently it must also be *before* the coming of the day of the Lord by the whole thousand years, and by the period during which this gathering together of the nations takes place; and, therefore, it must equally precede the resurrection of the saints, which will take place at the coming of the day of the Lord (1 Thess. iv. 14).

XVI. 2 Thess. i. "5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: 6 seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: 9 who shall be punished with everlasting destruction from the presence of the Lord, and

from the glory of his power; 10 when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

From this I collect,—*First*, God will recompense (or render) tribulation to those who, in that age, and in all other ages, have troubled his people; and will recompense, or render rest (or the kingdom of God, ver. 5), to his people of that and all other ages, who have been troubled, at one and the same time; which time is that when the Lord Jesus shall be revealed from heaven with his mighty angels (vers. 6, 7). *Secondly*, At the time when the Lord Jesus shall be revealed from heaven, he will in flaming fire take vengeance upon the ungodly of that and all other ages, who are all included under the two-fold description of such as have not known (εἰδοσι) God, and obey not the Gospel of Christ (ver. 8). *Thirdly* (vers. 9, 10), The ungodly of that and all other ages will be punished with everlasting destruction from the presence of Christ, at the time of his coming; the same time as that in which he will confer upon his people of that and all other ages, who are all included under the two-fold description of saints and believers, the blessings represented by his being glorified and admired in them.

From this the following inferences appear to follow incontrovertibly. *First inference*: All who have troubled Christ's people in that, and every other age previous to his coming, must be raised at the time when he shall be revealed from heaven, in order that he may render tribulation to them at that time; even as his people of that, and every other age previous to his coming, must be raised at the time when he shall be revealed from heaven, in order that he may render rest to them. *Second inference*: All the ungodly of that and every other age, who have died before his coming, must be raised when he comes, in order that they may then be punished with everlasting destruction; even as all his saints of that and all other ages who have died before his coming, must be raised, in order that he may then be glorified and admired in them. Consequently the resurrection of the saints will not be before the resurrection of the ungodly, nor will the resurrection of the ungodly be after the coming of Christ. Therefore, what is called the first resurrection,

which is more than a thousand years before the ungodly are destroyed by fire (Rev. xx. 11—15), cannot be that of the saints, nor any thing which will take place *at the coming of Christ*. *Third inference:* The coincidence between the description which the Holy Ghost has given us in this passage, of the events which will take place at the coming of Christ, and the description which he has given us of the events which will take place at the time of the judgment foretold in Rev. xx. 11—15, is so great, in many striking particulars, that I cannot but conclude, he thereby intimates to us, that the events and times are one and the same. 1. As the Lord Jesus *comes* and is *revealed* (vers. 7, 10), so he sits upon the *great white throne* (Rev. xx. 11). 2. As an exact and complete distinction of judgment between the godly and ungodly, according to their character, takes place (vers. 5—7), so *the books are opened*, and the dead are judged according to their works (Rev. xx. 12). 3. As a glorious manifestation of his people is foretold by his being *glorified and admired in them*, in the presence of the angels, of one another, and of all the ungodly [ver. 10. *Note S.*]; so *the book of life is opened*, and it is manifested *who are written therein*, (Rev. xx. 12, 15). 4. As the Lord Jesus takes vengeance in *flaming fire* upon all the ungodly (ver. 8), and they are *punished with everlasting destruction from his presence* (ver. 9); so those who are not written in the book of life will be cast from his presence when sitting upon the white throne, into the lake of fire. 5. As God will render *rest*, or *his kingdom*, to his saints, when Christ is revealed from heaven (ver. 7), so, when he *sits upon the white throne*, all who are written in the book of life, will enter into the blessed rest described. (Rev. xxi. 1—6, &c.) As there is such a striking coincidence between the two descriptions in these five points, I cannot but conclude that the Holy Ghost intends hereby to

[S.] I need scarcely remark to the reader, how inconceivable it is that such a glorious manifestation of those *who are written in the book of life*, as the Holy Ghost describes in this passage, as taking place in the presence of Christ, and of the angels, and of the whole body of the saints, and of all who know not God, can be one moment before the time in which he describes *the book of life to be opened*, and the discovery to be made of those who are written in it (Rev. xx. 12).

mark to us one and the same event and time; and consequently that *the first resurrection*, which is more than a thousand years before the time of the judgment (Rev. xx. 11—15), must be also some event more than a thousand years before the coming of Christ, as described in 2 Thess. i.

Fourth inference: As the Lord Jesus will in *flaming fire* take vengeance upon all the ungodly at the time of his coming; and as they will at that time be punished with *everlasting destruction* from his presence, no ungodly persons can remain or spring up *after the time* of his coming. Therefore the *gathering together of the nations to battle*, which is described in Rev. xx. 7—9, must be *before* the time of his coming. But the first resurrection is a thousand years before the gathering together of the nations: consequently it must also be before the coming of Christ, both by the whole period of a thousand years, and by the time during which the events noticed (Rev. xx. 7—10) take place.

XVII. 2 Tim. iv. 1: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."
[Note T.]

[T.] Although the kingdom over enemies noticed 1 Cor. xv. 24, Note R, which Christ will deliver up after the last enemy death has been destroyed at the resurrection of his saints, will, perhaps, receive its most glorious manifestation in the complete and everlasting destruction of all his enemies, the devil, the world of the ungodly, and death and hades, which will take place at his appearing, yet, I conceive, *his kingdom* signifies that over his saints, called (ver. 18), *his heavenly kingdom*, which will then not only receive its full manifestation and glory, but will continue for ever and ever. In 1 Cor. xv. 24, the expression is *the kingdom*. Here the expression is *his kingdom*, which appears to me to signify his kingdom of the Gospel in this life, and of *eternal* glory in the life to come. The reader will find light by consulting the following passages, which are, I believe, all in the New Testament, in which the *kingdom* peculiarly *his* is mentioned, Matt. xiii. 41, and xvi. 28; Luke i. 33, and xxii. 30; John xviii. 36; Eph. v. 5; Col. i. 13; 2 Tim. iv. 1, 18; Heb. i. 8; 2 Pet. i. 11. These seem to point out that *his kingdom* does not refer to the kingdom over enemies which he will deliver up, but to his kingdom which he will never deliver up, and in which he will reign for ever, as *king of saints* (Rev. xv. 3). The expressions in what is called the Apostles' Creed, the Nicene, and the Athanasian, noticed in Note C, appear evidently to be taken from 2 Tim. iv. 1.

From this I collect, that the Lord Jesus Christ will judge all the living and all the dead *at the time of his appearing*. Two inferences appear to me to follow from this. *First inference* : All the ungodly dead must be raised *at the time of his appearing*, in order to be judged, as well as the godly dead. Consequently the resurrection of the godly dead will not take place *before* that of the ungodly. Hence, what is called *the first resurrection* (Rev. xx. 4), cannot be the same as the resurrection of the saints at the *appearing* or epiphany of the Lord Jesus Christ. *Second inference* : The judgment of the living and dead, of which the Holy Ghost here speaks, cannot but coincide with the judgment which he also describes (Rev. xx. 11, 12). Consequently, *the time* also must be the same of each. Therefore the appearing or epiphany of Christ, will take place at the time noticed (Rev. xx. 11, 12), when he *takes his seat upon the great white throne* ; and therefore must be more than a thousand years *after* what is called *the first resurrection*.

XVIII. 2 Pet. iii. " 1 This second epistle, beloved, I now write unto you : in *both* which I stir up your pure minds by way of remembrance : 2 that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour : 3 knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 4 and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. 5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water : 6 Whereby the world that then was, being overflowed with water, perished. 7 But the heavens and the earth which are now by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. 8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning his promise, as some men count slackness ; but is long-suffering to us-ward, not willing that any should perish, but that all should come to re-

penitance. 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. 11 *Seeing* then that all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness? 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." [Note V.]

[V.] The reader should carefully notice the change of expression which the Holy Ghost has made in describing what *will* take place at the day of the Lord, from that which he uses in describing what *did* take place at the deluge. At the deluge, every thing *living upon the surface of the earth*, including the whole human race except Noah and his family, perished (Gen. vii. 20—23). But the material earth itself, whatever change its surface may have undergone, was not destroyed but remained (Gen. viii. 1—3). In agreement with this, when the destruction caused by the deluge is described in ver. 6 the word (γη), *earth*, which had been used in the one immediately before (ver. 5), in the sense of the material earth, is changed for another word (κοσμος) *world*, which usually denotes *persons* who live upon the earth. See John i. 9, 10, 29; and iii. 16, 17, 19; and iv. 42; and vi. 14, 33, 51; and vii. 4, 7, &c. Concerning this *world* of ungodly persons, it is said that by the flood it perished (απώλετο), which signifies the perishing or destruction of the existence of any thing, as its substantive, απώλεια, perishing or destruction, does in ver. 7. On the other hand, when the Holy Ghost foretells the events which *will* take place at the coming of the day of the Lord, the word (κοσμος) *world*, which had been substituted for (γη) *earth*, in ver. 6, is dropped, and the word (γη) *earth*, is resumed from ver. 5. By this striking change and rechange he indicates to us, I conceive, that the burning up which he foretells, will not merely destroy the *world* of ungodly persons living upon the earth, as the flood did, which he describes (ver. 6), but will destroy the *earth* itself.

This same distinction as to the extent of destruction at the flood, and at the last day appears to me to be pointed out equally clearly in three other ways. *First*, by the difference between the element (*water*) which Jehovah used to destroy the *world* at the deluge, and the element (*fire*) which he will use to effect the destruction at the day of the Lord. Water will overflow land, and will wash away any thing on its surface, which is the meaning of the word κατακλύσεις, translated *overflowed* (ver. 6), in reference to the waters of the deluge, which washed away and overwhelmed the world of ungodly men, and of animals then living on the surface of the earth. But

From this passage I collect : *First*, That the present heavens and earth are reserved unto fire against (or unto) the day of judgment, and perdition (or perishing, *απωλειας*) of ungodly men (ver. 7), of that and all other ages (compare chap. ii. 9). *Secondly*, At the coming of the day

water will not consume the earth itself. On the other hand, fire, the element which the Holy Ghost foretells will be used to accomplish the Lord's purpose at the last day, affects the very material and substance of the thing to which it is applied. The difference, therefore, of the two elements water and fire is one way by which the Holy Ghost indicates to us the same difference of extent of destruction, as by the change of the words *world* and *earth*.

The *second* way by which he marks to us the extent of destruction is by using the word (*κατακαησεται*) *burned up* (ver. 10). I cannot find a single passage in the New Testament in which this verb is used in any other sense than that which both its composition (*κατα*, intensative, *entirely* or *thoroughly*, and *καιω*, to burn,) and its use in classical authors would denote, namely, that of *consuming* or *burning up*, either at once, or, as it were, by a continuing consumption : of this, however, the reader will be able to judge for himself, by referring to the following passages, which are all, I believe, in which it occurs in the New Testament, Matt. iii. 12, and xiii. 30 and 40; Luke iii. 17; Acts xix. 19; 1 Cor. iii. 15; Heb. xiii. 11; Rev. viii. 7, and xvii. 16, and xviii. 8. It has been alleged that the element of fire is used for *refining*, and, therefore, we may suppose it will be used to refine the earth at the day of the Lord, and not to consume it. To this I would reply, that the other element, water, is also used for *purifying*. To suppose therefore, that, because the element of fire is used for refining, the fire which the Holy Ghost declares will *burn up the earth* (expressly using a word which always bears this sense), will be for *refining* the earth, and not for *burning it up*, would appear to me to be as entirely a groundless and unscriptural assumption, as if when the Lord declared he would *bring a flood of waters upon the earth and would destroy all flesh* (Gen. vi. 17), any one before the deluge had argued, that water is an element which is used for purifying, therefore all flesh will not be *destroyed* by the waters of the flood, but will be merely *purified* thereby. For myself I feel convinced that as the element of water did not purify the *all flesh*, whom Jehovah had declared he would destroy, but did actually destroy them; so the element of fire will not be for *refining the earth*, which Jehovah has expressly declared (*κατακαησεται*) shall be *burned up*, but will actually *burn it up*. The use, therefore, of this verb (*κατακαιω*) signifying to burn up, or consume by fire, as well as the declaration concerning the element itself (*fire*) which will be used at the day of the Lord, convince me that the Holy Ghost thereby foretells that the earth itself will be burnt up or consumed, as fire consumes (*κατακαιει*) chaff, wood, stubble, &c. see Matt. iii. 12; and 1 Cor. iii. 12, 15, (Gr and Eng.) And this appears to me to be greatly confirmed by the other strong expressions, which the Holy Ghost uses in this passage, such as the *heavens* and the *elements passing away*, being melted, dissolved (vers. 10—12);

of the Lord, *the heavens will pass away*; and, instead of merely *the world* (the persons who were living upon the earth) perishing, as was the case when they were washed away and drowned at the deluge (ver. 6), the material

although perhaps we cannot conceive in what precise extent of signification the word *heavens* is to be understood, as we find the word שמים used, even in Gen. i. in apparently different extents of signification, vers. 1, 8, 14, 30 (*air*). See also Psalm cxlviii. 1, 4, &c.

The *third* way in which the Holy Ghost indicates to us the difference of extent of destruction, is the express declaration, that there will be a *new heavens and new earth* (ver. 13), which exactly agrees with the declaration just noticed concerning the *passing away of the present heavens*, and the *burning up of the present earth*.

We may observe how strikingly this distinction is confirmed by Heb. i. 10—12: "*And, Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands: they shall perish; but thou remainest: and they all shall wax old as doth a garment; and as a vesture shall thou fold them up and they shall be changed.*" Here we may remark two things noticed concerning the heavens and earth. 1. Their creation in the beginning. 2. Their future destruction. No notice is taken in this passage of any effect produced in them by the deluge, because, as already observed, the heavens and earth did not perish then, but only the ungodly world living upon the earth. But it is expressly declared, that they *shall* perish. The same verb (απολυσται) is here used with reference to the heavens and earth, as in 2 Pet. iii. 6 with reference to the ungodly world; and as it there signifies the destruction of the existence of the ungodly, so here it signifies the destruction of the heavens and earth, as now existing, according indeed to its, I believe I might say, almost invariable signification in the New Testament. The same thing is intimated by the figure of a garment, which after it has *grown old*, and worn out, is *folded up*, and not changed *into*, but changed *for a new one*, as the expression *changed* implies, by comparing the original passage (Psalm cii. 26). In like manner, the present heavens and earth, after having become, as it were, worn out by the accomplishment of the period and objects for which they were created, will be, not refined and altered, but rolled up and put away, and a new heavens and earth substituted in their place. The description, therefore, which is given in this passage of what *will* take place with respect to the present heaven and earth, combined with the total omission of any reference to any effect of the deluge, appears to me to afford a striking confirmation to the observations which I have just made respecting 2 Pet. iii.; and when I combine all these considerations, I cannot but conclude that the events which *will* take place at the coming of the day of the Lord, will be as much more extensive and decisive in their effects than the events which *took* place at the deluge, as the description which the Holy Ghost has here given of the former is than the description which he has given of the latter.

On the other hand, if I interpret what is called the first resurrection, to signify that of the saints, I must be compelled not only to

earth itself will be burned up (κατακαησεται) with all the works that are therein. Thirdly, In the stead of the present heavens which have thus passed away, and of the present earth which has thus been burned up, there will

fritter away the obvious meaning of this plain and solemn passage, but I must be reduced to the following, in my view, insuperably difficult conclusion; namely, that the Holy Ghost has described, in one and the same passage, two events; and that he has given us a far more extensive and decisive description of one of these events than he has of the other; but that, instead of the effects of the one event thus described, being proportionably *more* extensive and decisive than the effects of the other were (and we actually know what they were), the case will be directly the reverse; and the far more extensive and decisive description will receive the far less extensive and decisive fulfilment. This would be considered by us as a glaring defect in any *human* writing; and can it exist in the word of God? Such, however, must be the difficulty in which I shall be involved, and in which, it appears to me, all are actually involved, who interpret *the first resurrection* to mean that of the saints at the coming of the day of the Lord, when the events noticed in this passage will take place. For, on this interpretation, ungodly persons must survive all that is described in the passage, such as *the passing away of the heavens, the burning up of the earth, &c.* because the ungodly nations described in Rev. xx. 7, 8, cannot spring from any other than such survivors. Indeed, the reigning with Christ (Rev. xx. 4), is considered by those who adopt this interpretation, to mean the glorified saints reigning over the ungodly persons who, it is conceived, will live through all the events here described. On this interpretation, therefore, 1. Though *all* the ungodly world, and the *whole* brute creation on the surface of the earth *were* destroyed at the *flood*, yet the ungodly living upon the surface of the earth, at the coming of the day of the Lord, *will not be* destroyed. 2. On this interpretation, an hypothesis must be set up; namely, that the effect of the fire will not be *to burn up* the earth, according to the invariable signification of the verb *κατακαω* in the New Testament, but to *purify* or *refine* it,—a sense with which it has not the least connection, as far as I can find, in a single passage in the New Testament, and which is in direct contradiction to the equally express declaration in Heb. i. 11, that *the earth shall perish*. 3. Ungodly persons having thus lived through all the events which the Holy Ghost has described in such a sublime and extensive manner, would, according to this interpretation, remain, and dwell upon the earth thus purified, and refined, and not only fitted for but actually become the habitation of Christ and his saints who are reigning with him upon it. And, 4. While thus dwelling upon this new earth, they will continue in a state of open enmity against the Son of Man, present and reigning in all the glory and power of his kingdom; and at length ungodly *nations*, occupying *the four quarters* of this very new earth, and their number being *as the sand of the sea* (Rev. xx. 8), would break out into open warfare and compass about the camp of the saints and the beloved city. I would not wish an unchristian expression to escape my pen, but the

be *new heavens* and a *new earth*, which will be (not like the present earth, the dwelling place of righteousness and of unrighteousness, of the godly mingled with the ungodly, but) emphatically and solely the dwelling place of righteousness (ver. 13). [Note X.]

palpable absurdity of all this is so great, as at once to convince me that an interpretation of what is called *the first resurrection* (Rev. xx. 4), which would necessarily involve such an absurdity, cannot be according to the mind of the Holy Ghost.

[X] The expression, *according to his promise*, in ver. 13, *we according to his promise look for new heavens and new earth*, appears to me to refer to the prophecy concerning *the new heavens and new earth*. (Isai. lxv. and lxvi.) Upon this subject I would suggest the following considerations for the reader's deliberation:—First, I conceive the prophecy concerning the creation of the new heavens and earth, like some others, has a twofold fulfilment; one figurative, the other literal. 1. The consideration of the passage itself in Isai. lxv. and lxvi. leads me to conceive there *has been* a creation of a new heavens and earth in a *figurative* sense; and, 2. the reference which the Holy Ghost has made to it in 2 Pet. iii. 13, equally leads me to expect that there *will be* a creation of a new heavens and earth in a *literal* sense.

First. With respect to the figurative sense, the ideas of *heaven* and *earth* appear to me to be frequently introduced in the Scriptures in reference to powers among mankind; such as Babylon, Isai. xiii. 10: "*For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.*" Idumea, Isai. xxxiv. 4, 5: "*And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.*" Judah, Jer. iv. 23, 24: "*I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.*" Egypt, Ezek. xxxii. 7, 8: "*And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.*" And the heathen Roman empire, Rev. vi. 12—14: "*And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.*"—See Mede, Newton, Gill, on this passage.

Bearing, therefore, these passages in mind, in which the heavens and earth are introduced in a figurative sense in reference to powers among men, I venture to call the reader's attention to Isai. lxv. I find an interpretation of the first two verses of that chapter supplied

From this the following inferences follow. *First inference*: No ungodly persons can remain in their present state, after the coming of the day of the Lord; both because that is declared to be the time of the destruction

by the Holy Ghost in Rom. x. 20, 21. Here I learn, 1. That those *who sought not the Lord, and the nations which were not called by his name* (ver. 1), signify the Gentiles; and, 2. That the rebellious people to whom the Lord has spread out his hands all the day (ver. 2), signifies the nation of Israel, or the Jews; and, 3. That these verses foretell the calling in of the Gentiles, by the Gospel going forth and being preached to them (Rom. x. 18); of which calling in of the Gentiles, the Lord had given plain intimation to Israel (ver. 19), both by Moses (Deut. xxxii. 21), and by this very prophecy in Isaiah. I conceive, therefore, that by supplying me with this interpretation of the introduction of the prophecy, the Holy Ghost has given me a key to a general interpretation of the whole. Accordingly, in reading the verses which follow, to the 16th, I collect, in a general way, that they first enlarge upon the ungodlinesses of the rebellious people (ver. 2); that is, of the Jews during the periods which preceded the time when the Lord called the Gentiles to behold him (ver. 1). Thus we have the former idolatries and disobedience to the injunctions of the law (vers. 3, 4, 7, 11). Compare Exod. xx. 24, 25; Numb. xix. 11—16, with the disobedience as to some of these injunctions indicated in Luke viii. 32—37; and see, as to their openly ungodly state, Rom. ii. 21—24. We have, in spite of their ungodliness, the proud self-conceit of the Jews as to their own superior righteousness, both in a national and individual point of view (vers. 4, 5). Compare Matt. iii. 9; Luke xviii. 11, and xix. 7; John viii. 39, 41; Rom. ii. 17 to 20, and ix. 31, and x. 3. While, however, the nation was thus corrupt, the Lord had still a remnant, or good grapes in the cluster, on which his blessing rested; and, for the sake of which, as *his elect*, and *his servants*, he would not destroy the whole nation (ver. 8); and compare Rom. xi. 5, 7, 16, 28. The Lord denounces judgments upon the nation in general (ver. 6, 7, 12); but declares that this remnant, his elect and his servants, would be safe as *his flock*, and would rejoice in him in the midst of these judgments (vers. 9, 10, 13, 14). He next intimates that his servants would, under the Gospel, be called by another name, ver. 15 (compare Rev. iii. 12 with Gal. iv. 24—26; Heb. xii. 22); and that his people would no longer be Israel in name only, but his Israel in true allegiance and sincere dependence (ver. 16).

After the first sixteen verses have, as I conceive, thus set before us the Lord's dealings with the Jews as a nation, he announces, as it appears to me, an entire change in the dispensation or covenant, and the introduction of an entirely new dispensation under the figure of the creation of a new heavens and earth (ver. 17). Viewing it in this light, I conceive that the former (i. e. heavens and earth) in this verse represent the first or Mount-Sinai dispensation, the entire removal of which is expressed by being no more remembered or coming into mind (ver. 17); and the new heavens and earth represent the second or new dispensation or covenant, that from Mount Sion (Heb.

or perishing of ungodly men (ver. 7), and because the earth itself will be then *burned up*. Therefore the time described (Rev. xx. 7—10) when ungodly nations, numerous as the sand of the sea, occupy the four quarters of

xii. 22). This appears to me to be the figurative meaning of the creation of the new heavens and new earth, from considering the context, and the use of similar figures in the passages referred to above. And I find this confirmed by discovering: *First*, That the Holy Ghost in 2 Cor. iii. expressly sets forth, that the old dispensation or covenant has been *done away* or *abolished* (*καταργημένος*, vers. 7, 11, 13) by the introduction of the new dispensation or covenant (*διαθήκη*, vers. 6, 7, 11, 13). *Secondly*, By finding a similar figure, that of the *shaking of the heavens and earth*, used in Haggai ii. 6, 7: “For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.” In this passage, the Lord declares he would *shake the heavens and the earth* at the time of the coming of Christ, who is styled the *Desire of all nations*; to intimate, doubtless, among other things, the opening of the kingdom of heaven at that time to all nations. This *coming* evidently refers to his first coming, because it was to take place during the existence of the second temple, the *latter house* (ver. 9). The shaking, therefore, of the *heavens and earth* must foretell something connected with the temple and ceremonial law; and, accordingly, we find it alluded to in Heb. xii. with an express reference, as it appears to me, to the shaking or removal of the Mount-Sinai dispensation, (ver. 27 compared with ver. 18); and the establishment of that from *Mount Zion*, of which *Jesus* is the *Mediator* (vers. 22, 24), and in which the believer receives (in this life) a *kingdom which cannot be shaken* (ver. 28, Gr.) *Thirdly*, I find the Holy Ghost declaring, that the first covenant was (in agreement with the figure of the old heavens and earth passing away) to be *made old* and to *vanish away*, by the bringing in of the new or second covenant or dispensation, Heb viii. 13: “In that he saith, *A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*” And it is expressly declared, that a creation of the church of Christ, out of Jew and Gentile into one new man in Christ himself, took place at and by his abolishing or doing away (*καταργησας*) the law of commandments contained in ordinances (that is, the first covenant). Having abolished (or done away) in his flesh the enmity, even the law of commandments contained in ordinances, in order that he might create the two (i. e. Jew and Gentile) in himself into one new man, so making peace (Eph. ii. 15, Gr.). And I find the figure of a creation introduced in other passages of the New Testament, with respect to the people of God as united to Christ (Eph. ii. 10 and iv. 24); with an especial reference to the doing away of the distinction between Jew and Gentile, 2 Cor. v. 17: compare vers. 16, 19; Gal. vi. 15.

I venture, therefore, to suggest these considerations to the reader, which have led me, combined with others, to regard this prophecy concerning the creation of a new heaven and earth, as *having re-*

the earth, must be *before* the day of the Lord. But what is called *the first resurrection* is a thousand years before the period in which these events occur (Rev. xx. 7—10): consequently, it must be before the time of the coming of the day of the Lord, both by the whole period of the

ceived a *first*, a *figurative* fulfilment, at the *first coming of Christ*; in the removal or doing away of the *first*, the Mount-Sinai dispensation; and the bringing in of the *second*, the Mount-Sion dispensation; under which his people whom he called and does call, not out of the Jews only, but also out of the Gentiles (Rom. ix. 24), are created into one new man in himself.

Secondly. The Holy Ghost by referring to this prophecy in 2 Pet. iii., where he sets before us events which will take place at the *second coming of Christ*, leads me to conceive, that it will receive a *second* fulfilment at that *second coming*; while, by its connection with the context, he equally leads me to expect, that the second fulfilment will not be *figurative*, as the first was, but *literal*. I find that the *earth* and *heavens* in the preceding context are not used in a figurative sense (as they were in the first fulfilment) but in a literal one; and that the *destruction* noticed in ver. 6, and the *water, fire, elements* (vers. 5, 7, 10), are not figurative, but literal. Hence, as when the heavens and earth were used in a *figurative* sense in Isai. lxxv. 17; and when, in analogy therewith, the *first* fulfilment of the prophecy itself concerning the creation of a new heavens and earth was also *figurative*; so when in 2 Pet. iii. the heavens and earth, as well as the rest of the things noticed, are not figurative but *literal*; the *second* fulfilment will, I feel assured, be, according to the same analogy of interpretation, *literal* also. Hence I conceive that a new heavens (in what extent of signification the word *heavens* is used I know not, as already observed) and new earth will be created in a literal sense, in the place of the present heavens which will pass away, and the present earth which will be burnt up at the *second coming of Christ*. And I venture to observe, that there may be somewhat of the same relation, as it were, and somewhat of the same comparison as to degree of excellence between the present and the new earth (created possibly, and, if I may so speak, *raised* from the ashes of the present one); as between the present *vile body* of the believer, and his glorified body raised from the dust into which his present body will have crumbled. And the declaration that this new heavens and earth will be the *dwelling place of righteousness*, and that these are the objects towards which the believer's hope and desire are looking (ver. 13), combined with the description in Rev. xxi. and xxii. relative to the new heavens and earth, lead me to anticipate with (I trust) hope and desire that on this new created, this *raised* heavens and earth, the raised and glorified *King of saints* will reign for ever; and his raised and glorified saints will reign for ever with him (Rev. xxii. 3—5), he as *their God*, and they as *his people* (xxi. 3). And thus, in all the fullness of its glorious signification, will be fulfilled that promise, Rev. xxi. 5: *And he that sat upon the throne, said, BEHOLD, I MAKE ALL THINGS NEW.*"

thousand years, and by the period during which the events (Rev. xx. 7—10) will take place; and, therefore, it cannot be the same as the resurrection of the saints, which will take place *at* the coming of the day of the Lord. *Inference second*: The coincidence between the description which the Holy Ghost has here given us of the events which will take place at the coming of the day of the Lord, with that which he has given us of the events which will take place when the Lord sits upon the white throne of judgment, proves to me that the events and time which he describes in each, are one and the same. 1. As in ver. 7, the judgment of ungodly men is noticed; so in Rev. xx. 11, the throne of judgment is set. 2. As the heavens pass away, and the earth is burned up at the coming of the day of the Lord (ver. 10); so the heavens and the earth flee away before Christ, when he sits upon the throne of judgment, and their place is found no more (Rev. xx. 11). 3. As a new heavens and new earth succeed in the place of the present heavens and earth, which will pass away (*παρελευσονται*, ver. 10) at the coming of the day of the Lord (ver. 13); so a new heavens and a new earth are declared to be in the place of the first heaven and first earth which had passed away, (*παρηλθε*, Rev. xxi. 1). The striking coincidence which there appears to me to be in these points between the two descriptions, prove to my mind that they are descriptions of one and the same course of *events*; and, consequently, that the *time* of each is the same. Hence I feel assured, that the time of the judgment (Rev. xx. 11—15) will be that of the coming of the day of the Lord, as in 2 Pet. iii. 10. But what is called *the first resurrection*, is before the judgment by the period of the thousand years, and by the intervening period noticed, Rev. xx. 7—10. Consequently, it must be also equally *before* the coming of the day of the Lord; and therefore *before* the resurrection of the saints, which will take place at the coming of the day of the Lord.

XIX. Jude 14: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, 15 to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have

ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him."

The persons whom Jude calls *these*, were the ungodly professors of the Gospel of that age (vers. 4, 8, 10—13.) From this I collect, that the Lord will execute judgment upon the ungodly professors of that age, and of all other ages, *at the time when he comes with his saints.* *Inference:* As the ungodly professors of that age, and of succeeding ages, *have died*, they must be *raised* from the dead *at the time when the Lord comes with his saints*, in order that he may, at that time, execute judgment upon them. But what is called *the first resurrection* is more than a thousand years *before* the time when the Lord will execute judgment upon the ungodly (Rev. xx. 12—15); and, consequently, it must also be more than a thousand years *before* the time of the Lord's coming with his saints; and, therefore, before the resurrection of the saints, which will take place then. (1 Thess. iv. 14—17.)

XX. Rev. i. 7: "Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

As this passage occurs in the introduction of the Book of Revelation, previous to the directly prophetic part, so it is, I conceive, to be understood, not figuratively, but literally. Viewing it in this light, I collect from its obvious meaning, that not only those who pierced Jesus, but all, both ungodly and godly, will see him when he comes in the clouds; that is, at his second coming (Acts i. 9, 11).

Inference: All who pierced Jesus, and all others, both ungodly as well as godly, who shall have died *before* he comes, must be raised at the time of his coming, in order that they may see him at that time. Consequently, the resurrection of the ungodly and that of the godly will take place at one and the same time; namely, at the coming of Christ. Therefore, as the time, when *the dead small and great* stand before Christ upon the throne of judgment, must be the same as the time when they are all raised; it must also be the same as the time of his coming. But what is called *the first resurrection*, is more than a thousand years *before* the time when the dead

small and great are raised and stand before him ; and, consequently, it must also be more than a thousand years *before* the second coming of Christ.

I have thus brought before my reader numerous passages, all of which, I believe, undeniably treat of the second coming of Christ, and the events connected therewith ; nor am I aware that there is any difference of opinion upon this point ; so that in appealing to them, I have not had in the first instance to prove that they do refer to the subject under consideration. They all appear to me to harmonize perfectly with one another in establishing these plain points : *First*, That the resurrection of the ungodly will take place at the time of Christ's second coming, as the resurrection of the godly will. *Secondly*, That the time of the judgment described in Rev. xx. 11—15, will be that of the coming of the Lord. Thus I find, on the one hand, that if I take these two points and compare them with the passages I have adduced, there is a perfect harmony pervading them all. On the other hand, if I interpret *the first resurrection* to signify the resurrection of the saints at the coming of Christ, I find such a jar, such a difficulty, such a contradiction to the obvious meaning and inference of each and all of them, that I am obliged to interpret away the plain meaning and obvious inference of them all ; and to have recourse to a system of setting up a variety of hypotheses of my own making, in order to remove the otherwise insuperable difficulties which they, one and all, present to the proposed interpretation of the first resurrection ; both of which practices are, I feel convinced, highly injurious to the mind which is led to adopt them. My own mind is, therefore, convinced, that the above two points respecting the resurrection of the ungodly, are in accordance with the mind of the Spirit ; and that the millennarian interpretation of Rev. xx. 4 cannot be so ; but that the Holy Ghost, by the event which he describes as *the first resurrection*, does not signify the resurrection of the saints at the second coming of Christ ; but some event as much before the second coming of Christ, as it is before his sitting upon the throne of judgment (Rev. xx. 11—15).

CHAPTER III.

SOME OF THE ARGUMENTS, ADDUCED IN SUPPORT OF THE
MILLENNARIAN INTERPRETATION, CONSIDERED.

CONTENTS OF THE CHAPTER.

- I. *The asserted rule of literal interpretation.* II. *On Zechariah xiv.* III. *The assertion that the preposition $\epsilon\kappa$, out of, is used in passages which foretell the resurrection of the saints, examined.* IV. *Passages which indicate the resurrection of the saints to be distinct from that of the ungodly, do not, however, indicate that the one will take place at a different time from the other.* V. *The omission of any notice of the resurrection of the ungodly in some passages which treat of that of the saints, does not prove that the former will not take place at the same time as the latter.* VI. *The inference from 2 Pet. iii. 8, that the day of the Lord will be a period of one thousand years, not well grounded.*

CONTENTS OF THE NOTES.

- Y. *On the preposition $\epsilon\kappa$.*—Z. *On the word resurrection in Phil. iii. 11.*
—AA. *The word if in Phil. iii. 11.*—BB. *The order of the events noticed in 1 Thess. iv. 13—18.*—CC. *On the term day.*

As I have seen several arguments advanced, under the idea that they favour the *Millennarian interpretation* of the first resurrection, and, after having maturely weighed them, feel convinced that they do not afford any real support to it, I shall endeavour in this chapter to bring before the reader both the arguments themselves, as far as I am acquainted with them, and the reasons which lead me to the above conclusion respecting them.

I. It is urged, that we ought to adopt a *literal interpretation of the first resurrection* in Rev. xx.

Before I consider this argument in reference to the passage itself, I would make a few observations respecting the literal method of interpretation, which *Millennarian* writers profess to adopt as a general rule. In a work of this kind which I have lately seen, the author, upon proceeding to notice Rev. xx. 4, observes,—“It is an admitted canon of interpretation, that when the

literal meaning of Scripture can be taken, consistently with the analogy of faith, we ought not to have recourse to a figurative one." This, therefore, being laid down as a well defined and general rule of interpretation, the proposers of it are, of course, bound to adhere strictly to it. The expression, "consistently with the analogy of faith," appears to me, however, so vague, as to leave the method of interpretation as undefined as before; because different persons are not agreed as to what is consistent with this analogy; but their views upon this point will vary according to those which they have adopted upon the question which may be at issue between them. Accordingly, when I endeavour to trace the system of interpretation which Millennialian writers actually follow, with respect to passages which bear upon the subject of the first resurrection, it appears to me that their view of consistency with the analogy of faith, is in effect consistency with their own interpretation of Rev. xx. 4, 5.

The rule of interpretation is laid down by other Millennialians thus: "We are bound to give a literal interpretation where it is possible, according to the nature of things." This appears more defined and intelligible, if *the nature of things* meant the nature of things as they are at present. When, however, they actually apply their own rule, it is evidently equally vague with the one already noticed. Thus they refer to Isai. xi. 6—8, and assert that it must be understood literally, in agreement with the above rule. The rule, however, appears to me entirely inapplicable to the instance; for a *literal* fulfilment of the prophecy is *not possible according to the nature of things*. The beasts of prey, as they are now constituted, could not lie down with the lamb, &c., they could not but tear and devour them. Neither is it possible that *the lion should eat straw like the ox* (ver. 7). Not only are the teeth of all carnivorous animals so constructed as entirely to unfit them for this, but also their internal structure would make it impossible for them to subsist upon such food. Hence the literal fulfilment of this prophecy is *impossible according to the nature of things*. God can, indeed, by his Almighty power entirely alter the nature of things—he

can alter the savage nature of wild beasts—he can entirely change both the conformation of the mouth, and the internal structure of carnivorous animals. But this would not be *the* nature, but an entirely *new nature of things*. Thus with regard to the first instance to which it is applied, the asserted rule, instead of being well defined, is, in effect, reduced to this: “We are bound to expect a literal fulfilment of this prophecy. For though it is *impossible according to the present nature of things*; yet God can entirely alter the nature of things, and thereby make it possible.” The rule must be thus altered, because, as it is laid down by themselves, a literal fulfilment of Isai. xi. 6—8 cannot take place.

Let us, however, observe how vague such a rule would be. Another person would take Isai. lv. 12, 13, literally. He might say, “I allow that it is impossible, according to the nature of things, that *the mountains and hills should break forth into singing, &c.*, as it is also impossible that the lion should either eat straw, or subsist upon it if he could eat it. But God can entirely alter the nature of things: and his Almighty power can as easily make it possible for the hills to break forth into singing, as for the lion to eat straw like the ox; and he has declared that the *former* shall take place as expressly, as he has declared that the *latter* shall. Consequently, we are bound by the above rule to expect a literal fulfilment of the prophecy.” Here, however, Millennarians discard their own rule; and, instead of considering themselves *bound* by it, hesitate not to exercise their judgment, and to say, that Isai. lv. 12, 13, is to be understood not literally but *figuratively*; but Isai. xi. 6—8 is to be understood not figuratively but *literally*.

In effect, they do not, as it appears to me, at all adhere to their own rule; nor do they adopt the literal meaning according to any general system, but as it suits their view of the first resurrection. As far as I can trace their system in practice, it appears to be this: Their own minds are convinced that their interpretation of the first resurrection and the Millennium *must* be right. Hence, instead of their view upon this subject being brought to the test of other Scriptures which treat of the resurrection of the dead, and whose meaning is

plain, in order to ascertain whether it is well founded or not, they bring all these Scriptures to the test of their own interpretation of this passage, and endeavour in some way or other to make them agree with that. Thus, on the one hand, if the literal meaning of any passage of Scripture appears to suit their view of the Millennium, a literal interpretation must be given, however figurative the character of the book may be in which the passage occurs. On the other hand, although a passage occurs in an *unfigurative* book of Scripture, and its literal meaning is very plain and obvious, and altogether possible according to the nature of things, so that they are bound by their own rule to give a literal interpretation; yet, if that would shew that their view of the first resurrection and the Millennium cannot be true, they reject the literal interpretation, and adopt some other. Thus in practice they appear to me to have no general rule of literal interpretation; but to exercise their judgment with regard to every passage, as to giving the literal or some other meaning; their judgment being guided, in each case, by their own view respecting the first resurrection and the Millennium, however unconscious they may be of such a bias.

Let me, however, adduce a few instances of their system of interpretation, in proof of the correctness of the remarks which I have just made.

Millennarian writers interpret Isai. xi. 6—8, as already observed, in reference to the state of things during the Millennium; and conceive that it is to be understood as applying to real lions, bears, &c. In Isai. xxxv. 9 it is said, *No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there.* This is, evidently, connected with the coming of Christ foretold in ver. 4; in the same way as Isai. xi. 6—8 was connected with his coming, as foretold in ver. 1 of *that* chapter. According to their own rule, they are bound to give a literal interpretation of ver. 9, and to understand *the lion and ravenous beast* of real animals. They discard, however, their own rule in this case; and take these expressions not in a literal but figurative sense; although the literal meaning is possible in this passage according to the nature of things, and is *not* so in Isai. xi. 6—8.

Again; the proposed rule, as already observed, seems

to be laid down with express reference to Rev. xx. 4, 5. We might therefore expect, that these writers would peculiarly adhere to it in the interpretation of every part of *this* passage. Instead, however, of this, they immediately throw aside their own rule with regard to some important parts of ver. 4. *First*, The expression is, "*I saw the SOULS of those who,*" &c. Upon their own rule, therefore, they are bound to interpret this as foretelling a resurrection of the *souls*, because such a resurrection is possible, according to the nature of things, as described in various passages of Scripture (Eph. ii. 5, 6, and v. 14; and Col. ii. 13, &c.) This however would shew that their view of the *first resurrection*, as signifying that of the saints in their glorified *bodies*, cannot be true. Hence, they reject the literal interpretation of the word *souls*; and assert that the passage foretells a resurrection of the material *bodies*.—*Secondly*, If we take the literal meaning of the designation of those who *reign with Christ* as signified in ver. 4, it would include only a very small number of the saints. This therefore would prove, that ver. 4 cannot be intended to foretell the reigning with Christ after his second coming, because that will include *all* the saints; and, consequently, that the Millennarian view of the first resurrection cannot be the true one (see pp. 14—16). Again, therefore, the asserted general rule of interpretation is discarded by those who have laid it down. Instead of taking this designation according to its literal sense, they in some way make out that it includes all the saints; and apply it to those who have not *partaken of any resurrection* (ver. 6), and to those who have died in generations and countries which were entirely before the period, and out of the kingdom of the beast, to all of whom its literal meaning is entirely inapplicable. Thus, therefore, I find that the above rule is rejected by those who propose it, in their interpretation of some of the leading parts of the very passage with a view to which they have laid it down.

Let me, however, adduce one or two more instances. The passage, in reference to which the above rule was asserted, occurs in a book which Millennarian writers, as well as others, allow to abound in figures or symbols. If, therefore, it be a good general rule for interpreting

a passage in such a *figurative* book, much more are these writers bound to adhere to the literal meaning in passages which occur in the comparatively *unfigurative* parts of Scripture, such as the Gospels. Thus Jesus, in John v. 28, 29, declares, *An hour is coming in which all that are in the graves shall hear the voice of the Son of Man, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.* Nothing can be plainer to my own mind, than the literal meaning of this passage, as proving, (1) That the resurrection of the godly and that of the ungodly will be distinct from one another; (2) That they will take place at one and the same time; (3) That the term, an *hour*, must be intended to signify a very short period, within which all that are in the graves will come forth. Much more, therefore, are those who have laid down the literal rule of interpretation in respect to a passage in a *figurative* book, bound to adhere to it in such a plain passage as this; because the literal meaning is evidently *possible according to the nature of things*. But, if they thus adhered to their own rule, they would at once prove that their view of the *first resurrection* cannot possibly be true. Hence the literal meaning is discarded; and, in order to remove this difficulty, the word *hour* is interpreted to signify the very long period of a *thousand years*. The same course is adopted with regard to the expression, *in the last day*, occurring in John vi. 39 and xii. 48. These passages prove that the resurrection of the saints, and the judgment of the ungodly, must both take place *in the last day*; and the *literal meaning* of this would imply that they must occur either at the same time, or within a short interval of one another, according to every common idea of time. As, therefore, the literal meaning is *possible according to the nature of things*, Millenarian writers are bound to adopt it by their own professedly general rule. But this would overthrow their interpretation of the first resurrection; and, therefore, instead of understanding it in any sense which would harmonize with its literal meaning, the *last day* also is interpreted to be a period of a thousand years.

Again, in 2 Pet. iii. it is declared, that *the earth and all the works that are therein shall be burned up* (ver. 10).

Nothing can be plainer than the literal meaning of the Greek word *κατακαησεται*, and of our translation of it, *burned up* (see note V. p. 59). Hence, as *the literal meaning of the words is possible according to the nature of things*, Millennialian writers are bound to adopt it by their own rule. If however they did so, they would at once prove that their own view of the first resurrection cannot be true; because, if the earth and all the works therein be burnt up at the coming of the day of the Lord, no ungodly persons or dumb animals could survive. They therefore discard their own rule of interpretation; and instead of understanding the word *κατακαησεται* in its literal meaning, as signifying *burning up*, according to its real sense and invariable use in every other passage in the New Testament, they interpret it in the sense of *refining*, which it neither can bear, nor has in a single passage. And they give it this figurative sense in order to support their hypothesis, that neither the ungodly, nor the dumb animals, nor indeed any thing else (as far as I can collect their view) upon the surface of the earth will be destroyed, as they must be by a *burning-up* fire.

So again, in ver. 13, a *new earth* is foretold. This, according to its obvious literal meaning, foretells the creation of a new earth in the place of the present earth, which will be burned up; and this literal meaning strikingly harmonizes with and confirms the literal meaning of the prophecy concerning the *burning up* of the present earth. But, whatever sense other writers might attach to these words, Millennialians are bound to take the literal meaning of the word *new* by their own rule; because it is *possible according to the nature of things*. As, however, this would prove that their interpretation of *the first resurrection* cannot be right, they discard their rule, and interpret the word, "new earth," in the figurative sense of an *altered*, or *improved*, or *refined* earth. So the literal meaning of Heb. i. 10—12 would plainly indicate, that the present earth will hereafter perish, and will be entirely put aside like an old and worn-out garment; and that a *new earth* will be, like a new garment, substituted in its place (see note V. p. 61). This also would prove that the Millennialian view cannot be true; and, therefore, writers who adopt it, instead of taking the literal meaning of the words

perish and changed, interpret them in the figurative sense of altering and improving the earth ; although no such process is carried on with respect to an old and worn-out garment ; which is not altered and improved, but put entirely away, and a new one is substituted.

From these, therefore, and similar instances of the system of interpretation which Millennarian writers *actually adopt*, it appears to me that the literal rule which they *profess to lay down* as a general one, is only adopted by themselves when it will support their view of the first resurrection ; so that if the literal meaning of any passage would prove that their view *cannot* be right, they discard their own rule, and affix any other meaning which will get over the difficulty. I conceive that such is their *actual* system of interpretation, however unconscious they may themselves be of it ; and that such must be the result of assuming that their own interpretation of the first resurrection is right, and making that the standard to which other passages must be referred. Hence also they are led into a course of interpretation, the reverse of that which appears to me to be according to the mind of the Spirit ; for they take the *literal* meaning of passages in the *figurative* parts of the Old Testament, and reject the *literal* meaning of others which occur in the *unfigurative* books of the New Testament.

Let me venture to observe, that I doubt whether any one general rule of interpretation can be laid down ; and to state the considerations which guide me in endeavouring to decide between a literal interpretation or otherwise ; leaving it to the reader to judge for himself, as to their propriety. The *first* consideration is, the general character of the book or portion of Scripture in which the passage occurs, whether it is figurative or unfigurative. The *second* is, the character of the context, and particularly of that which forms the introduction of the passage ; as it appears to me frequently intended as a key to the whole. The *third* consideration is, whether a literal or figurative interpretation would most harmonize with other passages of Scripture which treat unequivocally and plainly upon the same subject. In some such way I conceive I ought to exercise my judgment respecting each passage, where the meaning admits of doubt.

Let me, therefore, apply these considerations to the subject of the first resurrection, Rev. xx. 4, 5. This is evidently a passage upon the interpretation of which the judgment must be exercised; because it might admit of being understood either in a material or figurative sense, according to the analogy of the Scriptures. On the one hand, the word *αναστασις*, *standing up*, or *arising*, and its root *ανιστημι*, to *stand up*, or *arise*, are continually used in Scripture, in reference to the rising of the material body out of the grave. On the other hand, the same words also occur in various other senses, as in Matt. xxii. 24; Mark. iii. 26; Luke ii. 34; Acts iii. 22, and v. 36, 37, and vi. 9, and vii. 18, 37, and xx. 30; Heb. vii. 11, 15. In many other passages also the *idea* of a resurrection from a state of spiritual death occurs, Rom. vi. 4—6; Eph. ii. 1, 5, 6, and v. 14 (Gr. and Eng.); Col. ii. 12, 13, and iii. 1. We might expect that the Scriptures would set forth a resurrection of the soul as well as of the body; because the death which immediately followed the breaking of the command of God by the first Adam, was that, not of the body, but of the soul. Man must have died immediately upon eating of the forbidden fruit (Gen. ii. 17); and, therefore, the death which he incurred, must have been that of the soul; for the death of the body, though involved as a necessary consequence in the former, did not take place for many hundred years. Hence the soul of every child of Adam is by nature as really devoid of spiritual life, and *dead in sin*, as his body *will* become devoid of animal life, and dead in a material sense: and the children of God are made partakers of a *spiritual* resurrection, that of the soul, in this life, as really as they *will* be of *material* resurrection, that of the body, in the life to come.

These considerations shew, I conceive, that our first object must be to ascertain in what sense the Holy Ghost uses the term *resurrection* in Rev. xx. 4, 5.

With a view to this, therefore, I consider, *first*, The character of the book in which this passage occurs. And here I need not, I believe, adduce any proof that it is peculiarly figurative; as every writer whom I have consulted, whatever view he adopts upon this question, agrees that the Revelations abound in symbols or figures. I might, indeed, go through the preceding

nineteen chapters, and shew that each of them contains numerous figurative representations. Many of these are, in their literal meaning, of a more material character than the passage under consideration; yet Millenarian writers do not hesitate to interpret *them* in a *figurative* sense, though they insist upon a *material* interpretation of the first resurrection. Such are chap. vi. 12—17; and the prophecy concerning the two witnesses, chap. xi. 3—12, in which the expressions *dead bodies*, *graves*, *standing on their feet*, &c. occur, yet these writers understand them not in their literal meaning, but figuratively. I merely notice this to shew, not only that a *figurative* interpretation would be more in agreement with the *general* character of the *BOOK* itself, but also with the system which Millenarian writers themselves adopt with respect to the greater part of it, to which they give a figurative meaning, in defiance of their own rule of literal interpretation.

Secondly. I would consider the introductory context, which also appears to me not literal, but figurative: John saw in vision, *an angel come down from heaven, having a key, and a great chain in his hand—lay hold on a great dragon—bind him—cast him into the bottomless pit—shut him up—set a seal upon him*, vers. 1—3. I have not seen any writer who interprets these material objects, as seen by John in vision, in a literal sense; that is, as foretelling similar events of a material kind, such as, that a real embodied angel will come down with a real key, seal, &c. All, I believe, agree that this introduction of the prophecy, is to be understood in a figurative sense. This *second* consideration, therefore, namely, the figurative character of the introduction appears to me to furnish, in agreement with the general character of the preceding parts of the book, a key to determine the kind of interpretation which ought to be given to the prophecy itself; and to indicate that we ought not to understand it in a material but figurative sense.

Thirdly. However, and especially when I come to compare what is laid down respecting the first resurrection, and the events which follow it, with what is laid down in numerous plain passages of Scripture, which unequivocally treat of the resurrection of the saints at the second coming of Christ, I find, as I have endeavoured

to shew in the first two chapters, that all and each of them, in their plain meaning and obvious inference, harmonize in proving that the first resurrection cannot be that of the saints at the second coming of Christ. From all these considerations, I cannot myself but come to the conclusion, that to interpret the first resurrection in a *material* sense, as referring to the resurrection of the bodies of the saints, cannot be according to *the mind of the Spirit*.

II. Zechariah xiv. is alleged in support of the Millenarian interpretation of the first resurrection. With regard to the prophecy or prophecies contained in this chapter, the very first point appears to me to ascertain to what period it relates. I find it said (vers. 3, 4), *Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle; and his feet shall stand in that day upon the Mount of Olives, &c.* And again, in ver. 5, *and the Lord my God shall come and all the saints with thee.* Supposing that the *going forth* of the Lord in ver. 3, and his *coming* in ver. 5, are the same events, (though this does not appear by any means clear to me), the first question is, Whether this coming of the Lord refers to the second coming of Christ in person; or whether it is to be understood in some figurative sense, similar to those to which I referred in Note L, page 29. Let me then compare what is laid down in this chapter concerning the coming of the Lord, with what other Scriptures declare concerning the second coming of Christ, as I have endeavoured to shew in the second chapter. *First*, This *going forth of the Lord* is to take place upon the present earth (vers. 4, 5, 10, 11); whereas I know that this present earth is to be burned up at the second coming of Christ, with all the works that are therein; see page 60. *Secondly*, Ungodly persons remain after this going forth of the Lord, in open enmity and rebellion against him and his people, and subsequently fight against Jerusalem (vers. 12—15, 18, 19); whereas I know that all the ungodly will be punished with everlasting destruction from his presence, and will go into everlasting punishment, at the time of his second coming. (See pages 54, 55). These considerations, therefore, at once convince me, that those events cannot take place after the second coming of Christ; and as they do take place after the

going forth of the Lord, in ver. 3, the latter cannot be the same as the former, but must be understood in some figurative sense, similar to those comings already noticed.

I may remark here the apparent absurdity of referring verse 3 to the personal coming of Christ in glory. For if his *going forth* be in person, then his *fighting* also, in the same verse, must be in person also. Every idea of common correctness in interpretation would forbid our saying of the one clause, *This is personal*, and of the other, *This is not personal*, when the same person is spoken of in each. Thus, then, this interpretation would involve us in the conclusion, that nations of ungodly men in their present bodies will fight against the Son of Man in person, when he will be revealed from heaven in the glory of his Father, and all the holy angels with him. The palpable absurdity of this (see note D, page 6,) at once convinces me, that this interpretation cannot be correct; nor can I express how my present view of the glory of the person and second coming of Christ would be lowered,—indeed, I might say, entirely set aside,—if I adopted this interpretation.

I would, however, still further remark, that as the expression in ver. 3, *as when he fought in the day of battle*, does not refer to any literal *personal* fighting of the Lord, and as the expressions *day, night, evening, light, waters*, &c. in vers. 6, 7, 8, cannot be understood literally, but in some figurative sense, so the analogy of interpretation leads me to conceive that *the going forth of the Lord* in ver. 3, and *his feet standing on the Mount of Olives* (ver. 4), are not to be understood in a literal sense. These considerations, therefore, appear to me to shew, that the *going forth* of the Lord, here foretold, cannot be the same as his second coming in glory. *First*, Such an interpretation would be in direct contradiction to what we collect from numerous plain passages in the New Testament concerning his second coming. *Secondly*, It would necessarily involve, what appears to me, a palpable absurdity. *Thirdly*, It would be an entire violation of the analogy of interpretation, mixing together the figurative and literal in a way which I cannot conceive to be intended in the word of God. Hence, I cannot but feel convinced that such an interpretation is erroneous; and consequently that no support can be

deduced from it to the Millennarian interpretation of the first resurrection.

III. It is alleged, that whenever the word *αναστασις*, resurrection, is joined with *νεκρων*, the dead, in passages which notice the resurrection of the saints, the preposition *εκ*, from, or out of, is put before *νεκρων*, the dead; and that this proves that the resurrection of the saints is to be out of or from among the dead; and, consequently, that the ungodly dead will remain in the grave, and not be raised at the same time.

I conceive, however, that the ground of the argument is altogether erroneous; and that no such peculiarity of expression exists. The word *αναστασις*, resurrection, is, as far as I can find, joined with the word *νεκρων*, the dead, in thirteen passages in the New Testament; namely, Matt. xxii. 31; Luke xx. 35; Acts iv. 2, and xvii. 32, and xxiii. 6, and xxvi. 23; Rom. i. 4; 1 Cor. xv. 12, 13, 21, 42; Heb. vi. 2; 1 Pet. i. 3. Of these there are only three,—namely, Luke xx. 35; Acts iv. 2; 1 Pet. i. 3,—in which the preposition *εκ*, out of, occurs. Of these three, the last, 1 Pet. i. 3, has no bearing upon the point, because it does not treat of the resurrection of the saints, but of that of Jesus. The whole argument, therefore, is reduced, if I am correct, to two passages only in the whole of the New Testament. With regard, moreover, to these two passages, it appears to me that no stress can be laid upon either of them. For, first, although the resurrection from the dead, in Luke xx. 35, refers, I conceive, to the resurrection of blessedness of the saints, yet, as the same discourse is recorded in Matt. xxii. 29—32, and as the same resurrection is there noticed (ver. 31), as the resurrection of the dead, without the preposition *εκ*, we could not, I conceive, infer that the Holy Ghost intended any stress to be laid upon the use of the preposition in Luke xx. 35, or it would certainly have occurred in Matt. xxii. 31 also. Secondly, With regard to the only remaining passage, (Acts iv. 2), being grieved that they taught the people, and preached through Jesus the resurrection of the dead (*εκ νεκρων*), it does not appear to me that this relates to the resurrection of believers only. For, 1. Jesus will raise the ungodly, as well as the godly (John v. 28, 29); and, 2. The resurrection which the Apostles preached,

appears to be connected with the destruction of the ungodly: compare chap. iii. 23. Thus, then, I cannot find a single passage in the New Testament which would afford any ground for the asserted peculiarity of expression, namely, that the preposition *ἐκ* is used, when the resurrection of believers is noticed.

Let me now call the reader's attention to some passages in which the word *resurrection* occurs, in connection with *the dead*, *νεκρῶν*, without the preposition.—*First*. Acts xxiii. 6: "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." *The resurrection of the dead* in this passage either is that of believers only, or it also includes that of the ungodly. If it only relates to believers, then this is one passage in which the resurrection of believers is noticed, without the preposition *ἐκ* being used, which would at once set aside the whole argument. If, however, it be said to include also the resurrection of the ungodly, then *the resurrection FROM the dead*, in Luke xx. 35, must also include the ungodly, for Paul is arguing against the same error (a denial of a resurrection), of the same persons (the Sadducees), as Christ himself was in Luke xx.; and he connects *hope* with the resurrection, of which *he* spoke, as Christ connected *the being accounted worthy*, &c. with the resurrection of which he spoke. The resurrection therefore must, I conceive, be the same in each passage. This, therefore, confirms, what I have already remarked, that no stress can be laid upon the use of the preposition *ἐκ*, in Luke xx. 35.

Second. The xvth chapter of 1 Cor. treats, as these writers allow, only of the resurrection of *those who are Christ's* (ver. 24). In this we have the word *resurrection* in connection with *νεκρῶν*, of *the dead*, in four verses; namely, 12, 13, 21, 42. If, therefore, there was any foundation for the argument, we should certainly find, that in each and all of these verses, the preposition *ἐκ* would occur. Instead of this, it does not occur in one of them. Thus, then, the real state of the case, if I am correct, appears to be this: 1. There are only two passages in the New Testament in which the preposition *ἐκ* occurs, as prefix-

ed to νεκρῶν, the dead, in speaking of the resurrection of men at all; and neither, even of these two, as I conceive, affords the least foundation for the asserted peculiarity of expression. 2. There are, on the other hand, four passages in one chapter, treating, as I believe Millennarians will allow, exclusively of the resurrection of *believers*, in which the preposition does not occur. The whole argument, therefore, appears to me to have no other foundation than an erroneous assertion. [Note Y.]

There is one other passage to which I think it necessary to refer upon this point, Phil. iii. 11: *If by any means I might attain unto the resurrection of the dead.* The word used in this passage is not simply ἀνάστασις, resurrection, but ἐξανάστασις, literally *outrising*—*If by any means I might attain unto the outrising of the dead.* Here also the preposition ἐκ does not occur, and the expression is, not the outrising *from* the dead, but the outrising *of* the dead, namely, *from or out of the grave.* [Note Z.]

[Y.] The insertion or omission of the preposition ἐκ would seem to be immaterial. For the resurrection of *Christ* was, clearly, a resurrection *from or out of* the dead; yet in two, out of the only three passages in the New Testament, in which the resurrection of *Christ* is spoken of in connection with the word νεκρῶν, the preposition ἐκ is omitted. The three passages are, Acts xxvi. 23, that he should be (Greek) *the first of, or out of, the resurrection* (not ἐκ, *out of*, but) *of the dead.* The other is Rom. i. 4, *declared to be the Son of God with power by the resurrection* (not ἐκ, *out of*, but simply) *of the dead.* The third passage is 1 Pet. i. 3, where, as already observed, the preposition ἐκ does occur. This, therefore, appears to me to prove, that no solid argument could have been deduced from such a point as the occurrence or omission of the preposition, even if there had been many passages of the kind.

[Z.] In order to shew that the force of the preposition ἐξ, *out*, which is compounded with the word ἀνάστασις, *resurrection*, does not belong to the genitive νεκρῶν, *of the dead*, which follows it; and that it does not signify *the rising OUT OF, or from, the dead*, but the *OUT rising of the dead*, that is, *out of the grave*, which is not expressed but understood; I have referred to all the passages in the New Testament which I could find, from Schmidius, in which the prepositions of motion, ἐκ, ἐξ, or ἀπο, occur in composition with some substantive, signifying motion; and followed (as in Phil. iii. 11) by another substantive in the genitive case; and I find, that, in them all, the sense of the preposition does not belong to the genitive case which follows, but to some substantive understood. The genitive which follows, instead of being that *from which* the motion takes place, is that which itself moves. They are the following:

1. ἐξόδος, *departure or out-going.* Thus Heb. xi. 22—the *departure*

I would here call the reader's attention to the frequent use in the New Testament of the word *resurrection* in the singular number, including, as it appears to me, the resurrection both of the godly and the ungodly. Thus Matt. xxii. 23: *The Sadducees say that there is (Gr.) not a resurrection.* Now as the licentious and infidel principles and practices of the Sadducees would lead them, I conceive, chiefly to reject the notion of a resurrection of the ungodly unto wrath; so the one word,

(or out-going) of the children of Israel, does not signify the going of any persons (*ἐκ τῶν υἱῶν*) from out of the children of Israel; but the going of the children of Israel out of the land of Egypt, which is understood. So Luke ix. 31, *ἐξοδος αὐτοῦ*, his decease—literally, the out-going of him—signifies (not the going of any thing, *ἐξ αὐτοῦ*, from or out of Christ, but) his going, or his spirit going, out of the body or world, which is understood.

2. ἀποβολή, casting away or off, Rom. xi. 15; ἀποβολὴ αὐτῶν signifies (not the casting of any thing away, ἀπο αὐτῶν, from them, the Israelites, but) the casting of them as a nation away from God (vers. 1, 2), which is understood.

3. ἀποθεσις, putting away or off, 1 Pet. iii. 21; ἀποθεσις ρυτί σαρκος, signifies (not the putting away of any thing, ἀπο ρυτί, from the filth of the flesh, but) the putting of the filth of the flesh away from us, which is understood;—2 Pet. i. 14, ἀποθεσις τῆ σκηνώματος μου, signifies (not the putting of any thing away, ἀπο τῆ σκηνώματος, from my tabernacle, but) the putting my tabernacle from me; from me, being understood.

4. ἀπυσία—absence—the being from any thing, Phil. ii. 12; ἀπυσία μου, signifies (not the being of any thing or person, ἀπ' ἐμοῦ, away from me, but) the being of me or my being away from you; the you, being understood. We may observe, with regard to all these, that the genitive case which is expressed, is the thing which moves, &c. not the thing from which the motion takes place; and that some substantive not expressed, but understood, is that from which the motion takes place, and to which the preposition in composition belongs. In the same way, therefore, in the usage of the New Testament, ἐξανάστασις νεκρῶν signifies (not, ἀνάστασις ἐκ τῶν νεκρῶν, the rising of any persons out of or from among the dead, but) the out-rising of the dead from or out of the grave; the grave not being expressed, but understood. In confirmation of this, we may observe, Acts xxi. 21, *thou teachest all the Jews which are among the Gentiles apostasy from Moses* (Gr.) Here it is intended to express, as it were, motion from the genitive (Moses) which follows the word ἀποστασίαν; and the preposition ἀπο, in composition is repeated before the genitive; *thou teachest (ἀποστασίαν) apostasy—standing off—or going away* (not, as in the cases already quoted, *Μωσέως*, which would have been of Moses, but) ἀπο Μωσέως, from Moses; which proves, I conceive, that if Phil. iii. 11 had been meant to express the rising from the dead, the preposition ἐξ in composition with ἀνάστασις would have been repeated, and the phrase would have been τὴν ἐξανάστασιν ἐκ τῶν νεκρῶν.

resurrection, in the above passage, must, I conceive, include that of the ungodly as well as of the godly; although in the question which they put, in ver. 28, they seem to have reference to a resurrection not to misery, but to some conceived happiness. So again, *Paul preached to them Jesus and the resurrection* (Acts xvii. 18), which, in a discourse to an assembly *wholly given up to idolatry* (ver. 16), must have included the resurrection of the ungodly (vers. 26, 31, and xxiv. 25). So in Acts xxiii. 6, Paul declares, *Of the hope and resurrection of the dead I am called in question*; which, as the high priest and others were Sadducees, must include, I conceive, the resurrection of the ungodly (ver. 8). Indeed we find Paul declaring (xxiv. 15), in reference to the resurrection of which he had spoken, and which the Pharisees (xxiii. 8) allowed, *I have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust*; and again, ver. 21, *touching the resurrection of the dead I am called in question by you this day*. So in Heb. vi. 2, we read of *the doctrine.....of the resurrection of the dead*.

Now, if *the first resurrection* (Rev. xx. 4, 5) signifies that of the saints; and *living of the rest of the dead*, that of the ungodly a thousand years after the first; these would be (as indeed the very term *first* implies) *two* resurrections out of the grave in every sense. If this were really intended, I cannot but conceive that Paul would have preached to the idolatrous Athenians (*not Jesus and the resurrection*, but) *Jesus and the resurrections*. He would have said, that he had *hope towards God* (not of a resurrection both of the just and of the unjust, but) *both of a resurrection of the just, and of a resurrection of the unjust, or of resurrections of the just and of the unjust*. We should have read in Heb. vi. 2, *of the doctrine* (not of the resurrection, but) *of the resurrections of the dead*. The declarations of the Holy Ghost in these passages would, I conceive, have harmonized with that in Rev. xx. if two resurrections from the dead, taking place at periods so remote from one another, had really been intended in this passage. In proof of this, I need only observe that any conscientious persons who believe the first resurrection

to be that of the saints in glory, avoid, I believe, when expressing *their own* sentiments, the use of such expressions as *the resurrection*, as including under this one term that of the ungodly as well as the godly. They speak of a *first resurrection*, and a *second resurrection*. And I feel much more convinced, that the Holy Ghost, in the word of truth, would not have used the above expressions, all evidently implying that the resurrection of the godly and ungodly, however distinct in other respects, will be *one* in point of *time*, if he had really intended in Rev. xx. 4, 5 to signify by the first resurrection the resurrection of the saints in glory a thousand years before that of the ungodly. Nor am I aware of a single passage in which the word resurrection occurs in the plural number. This consideration would at once lead me to conceive, that the first resurrection (in Rev. xx. 4, 5) cannot, according to the mind of the Spirit, be interpreted to signify that of the saints at the second coming of Christ.

IV. As the next argument adduced in support of the Millennarian interpretation appears to me to be in effect reducible to this, that there cannot be any really grand and decisive distinction between the resurrection of the saints and that of the ungodly; if they take place at one and the same time, it will be necessary to call the reader's attention to the distinction, which the Scriptures intimate between the two resurrections in other respects.

We see that, in this life, the same event happens both to the believer and unbeliever: the bodies of both die in like manner; are committed to the same earth; and moulder away alike into dust. As far, therefore, as the eye of man can trace, every thing relating to their bodies is the same. Hence, when we hear of both *coming out of the grave* at the same time, it brings, as it were, a pre-established idea of sameness into our mind; and we conceive little or no distinction between the righteous and ungodly at the resurrection. It appears to me, however, that, with the exception that both *hear the same voice of the Son of Man*, and that both *come forth out of the graves* at the same time (John v. 28, 29), every thing else will be completely distinct in

the resurrection of the just from that of the unjust. Let us therefore observe,

First, The separate state, whence the spirit of the believer, free from all sin, and perfect in the image of God, comes forth, is described as a state of blessedness—as *the bosom of Abraham*, the father of all them that believe, into which they are *carried by angels* (Luke xvi. 22). The believer, when he *falls asleep in Jesus*, *departs to be with him* (Phil. i. 23); his spirit is with Christ in paradise (Luke xxiii. 43); which may, possibly, be the same with *the third heaven* into which Paul was caught up, and which seems to be signified by *paradise* (2 Cor. xii. 2, 4). On the other hand, the state into which the spirit of the ungodly goes at death, and whence it will come at the last day to be united to the raised body, is set forth as a place of *torment* (Luke xvi. 19). We might therefore expect, as a matter of course, that there would be as decisive a distinction in the resurrection of each, as there is in the separate state, in which each exists after death.

Secondly, With regard to the body in which the ungodly will come forth out of the grave, the Scripture gives us little information; but we may conceive, that it will be as much more vile and wretched than even their present bodies; as the place of torment, for which it is prepared, is more vile and wretched than this present earth. And we may be certain, that they will be fitted by Almighty power to endure *the everlasting burnings* without being destroyed thereby. On the other hand, how gloriously different will be the bodies of the risen and changed saints, as the Scriptures clearly set forth. Jesus intimates, that he will himself effect their resurrection in a peculiar and emphatic manner, as the whole (*πav*) of them, body as well as soul, *has been given to him by the Father* (John vi. 39, 40). How striking also is the distinction pointed out, Rom. viii. 11: *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.* Hence we learn, that as God raised up Jesus from the dead, so he will quicken the bodies of his people, in whom his Spirit now dwells, by that same Spirit, in analogy to the resurrection of Christ himself (Rom. i. 4;

1 Pet. iii. 18) ; so that their body and soul will be alike spiritual and glorious (see also 1 Cor. vi. 14, 15). Hence we collect, that the raised body of the believer will be as different from his present body, as the spiritual mind which he has received from God is from *the carnal mind* which is in him by nature, and which *is enmity against God* (Rom. viii. 6—8 ; 1 Cor. xv. 44). So also from Matt. xvii. 2 compared with Phil. iii. 21, Col. iii. 4, I collect that the bodies in which Christ's people will arise, will be at least as superior to their present bodies, as that of Christ on the mount of transfiguration was from those of the Apostles who were with him ; or, as we may infer from 1 Cor. xv. 44—49, as the second Adam, *the Lord from heaven*, is superior to the first, the *earthly* Adam. How great, therefore, and glorious will be the distinction between the spiritual and glorified body in which the believer will rise, and that in which the ungodly will arise only to undergo everlasting punishment.

3. When all the saints who *sleep in Jesus* have thus been *raised in glory*, *God will bring them with him* ; and the saints, which *remain alive*, will be *changed and caught up together with them in the clouds, to meet the Lord in the air* (1 Thess. iv. 14—17) ; which will, as it were, confer an additional glorious distinction upon the resurrection of the saints from that of the ungodly.

4. To all this we must add the issue of the whole to each. The saints will receive *an exceeding and eternal weight of glory* (2 Cor. iv. 17) ; *a crown of glory that fadeth not away* (1 Pet. v. 4) ; while the ungodly will be driven from his presence into everlasting punishment, described as *the blackness of darkness for ever* (Jude 13). From all these considerations we may, therefore, feel assured that there will be an inconceivable distinction in every point, between the resurrection of the saints and that of the ungodly, though both come forth out of the graves at the same time. Indeed this distinction, and the *manifestation of the sons of God* thereby (Rom. viii. 23), will, I conceive, be rendered far more evident from both being raised at the same time, than it would be if the ungodly were to remain in the grave ;—because (1) the ungodly being raised at the same time, they, as well as all the holy angels, will be *witnesses* of the glo-

rious distinction and manifestation of the sons of God ; and (2) this distinction will also be rendered more striking by the *contrast*, which will thus be exhibited between the raised saints and the raised ungodly, assembled at one and the same time before the Son of Man on the throne of his glory. Whereas, on the supposition that the ungodly were to remain in the graves, when the saints are raised at the coming of Christ, not only would this immense multitude not be present to behold and witness the manifestation of the sons of God, but the inconceivable contrast noticed above, would also be wanting to render that manifestation so much more striking by comparison.

Having thus endeavoured to point out something of the glorious distinction which will exist at the last day, between the resurrection of the saints and that of the ungodly, I would consider the argument adduced from some passages in the New Testament, which are supposed to favour the view of the ungodly being raised *after* the resurrection of the saints. These passages are the following :—(1) Luke xiv. 14 : “ And thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just.” (2) Luke xx. 35, 36 : “ But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage : neither can they die any more : for they are equal unto the angels ; and are the children of God, being the children of the resurrection.” (3) Phil. iii. 11 : “ If by any means I might attain unto the resurrection of the dead.” (4) Heb. xi. 35 : “ Women received their dead raised to life again : and others were tortured, not accepting deliverance ; that they might obtain a better resurrection.” Concerning all the arguments attempted to be grounded upon these passages, I would observe in general, that the whole weight, which at the first glance they might appear to have, is derived, as it appears to me, entirely from the *phrases* adopted by those who adduce them. Thus they use such phrases as the following : “ If the dead are raised *together* ;” “ If this be the *general* resurrection,” &c., all of which tend to introduce confusion into the mind ; as the words “ *together*,” “ *the general*,” &c. imply a species

of unity and identity in the *nature* as well as the *time* of the resurrection of the ungodly and that of the saints, which will not exist. The question at issue is simply as to the *time* of the resurrection of the ungodly, whether it is the same as that of the saints or not; and in considering the above passages, I shall endeavour to keep that simple question constantly in view; and I conceive, that by adverting to the distinction which is indicated, as I have endeavoured to shew, between the nature, issue, &c. of the resurrection of the saints and that of the ungodly, though taking place at one and the same time, we shall see that the above passages have not the least bearing in favour of the proposed interpretation.

First. As to Luke xiv. 14. The argument which is endeavoured to be deduced from this, may, I conceive, be stated thus :

"The declaration, *thou shalt be recompensed at the resurrection of the just*, shews, that the resurrection of the just must be a distinct resurrection from that of the unjust. But if the unjust are raised at the same time, the resurrection of the just would not be a distinct resurrection."

On this I would observe, that the declaration of Jesus clearly shews that the resurrection of the just will be a distinct resurrection from that of the unjust : but the conclusion that this could not be the case, if the unjust are raised at the same time, appears to me entirely groundless; unless it can be proved that there can be no distinction between the resurrection of the just and that of the unjust, if they take place at the same time. Christ is here promising a *blessed recompence*, and such *the resurrection of the just* will be; nor will its blessedness be in the least diminished by the ungodly rising at the same time. Indeed the distinguishing glory conferred upon the saints will, as already observed, be thereby rendered so much the more evident; both as the ungodly being raised will be witnesses of it, and as the contrast of their awful resurrection to eternal misery will make the blessedness of the resurrection of the just in their glorified bodies, and unto everlasting glory, more manifest. The words, *of the just*, are evidently added for distinction's sake; because no other resurrection than

theirs will be such a recompence ; for that of the ungodly, though taking place at the same time, will be as equally unspeakable a curse to them, as that of the just is an unspeakable blessing to them.

Second. Luke xx. 35, 36. Here it is declared, that *those who are accounted worthy to obtain that world, and the resurrection from the dead . . . are equal unto the angels, and are* (that is, I conceive, are manifested to be) *the children of God, being the children of the resurrection.*

The argument attempted to be deduced from this may, I conceive, be stated thus : " If the ungodly are raised at the same time as the godly, they will obtain *the resurrection of the dead*. In this case, how could Christ speak of the being *accounted worthy to obtain the resurrection of the dead* ; or how could those, who obtain that resurrection, *be equal unto the angels, or be manifested thereby to be the children of God?*"

On this I would observe, that although the ungodly are raised at the same time as the just, they will not obtain *the resurrection* of which Christ speaks. It appears to me that the question of the Sadducees, in ver. 33, respecting the resurrection, did not refer to a resurrection to eternal misery. As Jesus also intimates that it will be a glorious privilege *to obtain the resurrection* of which he speaks, by which the children of God will be manifested, we must consider him as speaking of the resurrection of the children of God. If, therefore, we bear in mind the distinction which will exist, as I have endeavoured to point out, between the resurrection of the righteous and that of the ungodly, there is not, I conceive, the least force in any argument which might be attempted to be drawn from this passage. Will those who are accounted worthy to obtain the resurrection of the saints, be the less equal to the angels, or the less manifested to be the children of God ; or will their blessedness be at all diminished, because the ungodly are raised to everlasting misery at the same time ? Will not the reverse, as already observed, be rather the case ; and their glory and blessedness be the more manifested thereby ? This passage, therefore, seems to have no bearing upon the point.

Third. The next passage is Phil. iii. 11 : "*If by any means I might attain unto the resurrection of the dead.*"

The argument attempted to be deduced from this, may be stated thus :

"How could the Apostle desire *to attain unto the resurrection from the dead*, or have any doubts of his doing so, if the ungodly are raised at the same time as the godly ; because, in this case, he must know that he would attain unto the resurrection of the dead ?"

The passage evidently implies, when viewed in connexion with the preceding verses, an earnest desire in the Apostle's mind to attain to this resurrection of the dead ; and (if we suppose that the word *εἰπω*, translated *if*, implies this) doubt in his mind, as to whether he should attain thereto ; though I am myself convinced that it does not imply any such doubt [Note AA]. We may, therefore, conclude, that *the* resurrection which the Apostle so earnestly desired, is that of the saints. And now let me ask, how does the Apostle's earnest desire to attain unto the resurrection of the saints, and his doubt as to whether he should do so, in the least imply that the ungodly will not be raised at the same time ? If indeed, whenever the ungodly are raised, they were to enjoy the same blessedness as the godly, then there would be some weight in the argument ; because upon this supposition there could be no other peculiarity or distinction between the resurrection of the godly and that of the ungodly, except that of priority in order of time. But as there is to be an unspeakably glorious distinction in the method, nature, and issue of the resurrection of the saints from that of the ungodly, though they take place at one and the same time, and indeed, in some measure, in consequence thereof, at least as far as the manifestation of it is concerned, we may see at once the ground of the Apostle's

[AA] I make this observation, (1) because I am convinced from numerous passages that Paul had, in reality, no doubt upon the subject of his own attaining the resurrection of the saints ; (2) because *εἰπω*, translated *if*, appears to me rather to denote *earnest desire*, than *doubt* in the mind, both in this passage, and in the only three others in which, as I can find, it occurs in the New Testament ; namely, Acts xxvii. 12 ; Rom. i. 10, and xi. 14 ; in each of which it might, perhaps, be rendered *that*, as *εἰ* is in Acts xxvi. 8, 23. Indeed *εἰ*, and our English word *if*, are continually used without any doubt being implied of the reality of the thing mentioned, as 1 Cor. xv. 12, &c. ; Eph. iii. 2 ; Phil. ii. 1, and iv. 8 ; 1 Thess. iv. 14, &c.

earnest desire to partake of the former. Consequently, this passage does not, I conceive, afford any the least support to the idea that the ungodly dead will not be raised at the same time with the saints. On the one hand, the Apostle would not the less earnestly desire to attain unto the resurrection of the saints to everlasting life, because the ungodly are to be raised at the same time to everlasting punishment. On the other hand, if the ungodly are raised at the same time as the righteous, the Apostle certainly could have felt no doubt that he would partake of *a* resurrection, either among the righteous or among the ungodly. But the certainty of the one or the other, could not in the least tend to remove his doubt as to whether he should *attain unto the resurrection* of the righteous. It is to me perfectly evident, that the resurrection of the ungodly to everlasting shame taking place at the same time with that of the righteous unto everlasting glory, could not, in the least degree, diminish either the Apostle's earnest desire, or doubt of escaping the one, and attaining the other.

Fourth. The last passage is Heb. xi. 35: "*Others (women) were tortured, not accepting deliverance; that they might obtain a better resurrection.*" A better resurrection seems to mean a resurrection better than that of merely, as it were, rising alive from the torture to which they were exposed for the truth and conscience sake. They would not accept deliverance on the sinful terms of renouncing the truth and their conscience; and therefore persisted unto death, *that they might obtain a better resurrection.* This better resurrection, the hope of which enabled these women to meet the torture, and to persevere unto death, must, therefore, signify the resurrection unto eternal life. But I would ask, Will the resurrection of the saints unto eternal life be one whit the less a *better resurrection*; will it at all the less cheer and animate the followers of Jesus in enduring suffering for his name sake, because the resurrection of the ungodly unto everlasting punishment takes place at the same time? It is evident to me that this, like the other passages, does not afford the least solid argument in favour of the idea of the resurrection of the ungodly not taking place at the same time as that of the godly; unless the mind has been

brought to believe that there will be no other distinction between the resurrection of the saints and that of the ungodly, except that of priority of time; and that this conceived reign of a thousand years, is the only consideration which can make their resurrection desirable.

V. Another argument adduced to prove that the resurrection of the ungodly will not take place at the same time as that of the saints, is, that some passages in the New Testament speak of the resurrection of the saints without noticing that of the ungodly; whence it is alleged that we may infer that the latter cannot take place at the same time with the former.

Upon this I would remark, that it is undoubtedly true that there are passages, such as 1 Cor. xv.; 1 Thess. iv. &c., which treat at large of the resurrection of the saints, without noticing that of the ungodly. Two considerations, however, convince me that this affords no ground for inferring that the resurrection of the ungodly will not take place at the same time.—*First*, It was not the *object* of these passages to treat of the resurrection of the ungodly; and therefore it would be not only unnecessary, but contrary to the simplicity and brevity of the Scriptures to introduce any thing upon this subject. Thus the object of 1 Cor. xv. appears to be to stop the progress of the error into which some members of the church at Corinth had fallen, by which they were led to say, that *there would be no resurrection of the dead* (ver. 12); that is, I conceive, of the dead *who are Christ's* (vers. 18, 20, 23, 29). The whole line of argument in the chapter goes to combat this error. 1. The Apostle shews the inseparable connexion between the resurrection of *Christ the first-fruits*, and that of *those who are his at his coming* (vers. 20—34). 2. He answers the objection (ver. 35) which carnal reasoning, especially in such a place as the city of Corinth, which abounded in the pride of worldly wisdom, suggested to the idea of a body dead and corrupt being raised in glory (vers. 36—49). This difficulty with regard to the wonderful, the inconceivable difference there must be between the *natural body* of the believer when *sown in corruption*, and the same body when raised in

glory and changed into a *spiritual body* (vers. 42, 43), is answered by the analogy of various things in nature (vers. 36—44). 3. The Apostle dwells upon the analogy there is between the order of time of the first or natural Adam, and Christ the second or spiritual Adam (vers. 45, 46); and between the order of time in which the believer bears the image of the earthly Adam in his present body, and will bear the image of the *Lord from heaven* in his heavenly body (vers. 47—49). 4. He shews the order of time in which the resurrection of the saints who have fallen asleep, and the changing of the living saints will take place (vers. 51, 52); and the whole concludes with the glorious victory obtained over death and hades [the grave, or separate state] by the resurrection of the saints (vers. 54—57), and an exhortation grounded thereupon. Now, as the object throughout the passage appears to be to establish the certainty of the resurrection of believers, it would have been not only needless, but altogether foreign to the object in view to notice the resurrection of the ungodly. Instead of throwing light upon the subject in hand, it would rather have tended to introduce confusion; and therefore, I conceive, is omitted, as would indeed be the case in a well-written work of mere man.

The same observation may be made respecting 1 Thess. iv. : "13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: 17 then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words." We collect from ver. 13, that a somewhat similar error to that just noticed, had crept into the church at Thessalonica, so that many amongst them were led to doubt whether

the saints, who had fallen asleep, would be raised ; and to conceive that only those who should *remain alive unto the coming of the Lord*, would partake of the blessedness which would attend and follow his coming. To remove this error, the Apostle (1) assures them that, as certainly as *Jesus died and rose again*, so would God bring with Jesus those who sleep in him (ver. 14). (2) That instead of the *living saints alone* enjoying the blessedness of his coming, they would not even *prevent* (that is, *precede*, Gr.) in this respect those who *had fallen asleep* (ver. 15), but the reverse. For (3) when Christ shall come, the *living saints* will not be *changed* before the *dead saints* are *raised*, but the *dead saints* would be raised *first* (ver. 16), and the *living saints* changed *after*, in point of order of time (ver. 17). [Note BB.] (4) The saints who have been *changed*, will be *caught up together with the raised saints, to meet the Lord in the air, and so will ever be with him* (ver. 17). (5) He charges them to *comfort one another with these words*, which would assure them of the resurrection of their brethren who had fallen asleep in Christ. From this consideration of the passage, we should, I conceive, not expect that any notice would be taken in it of the resurrection of the ungodly, although taking place at the same time as that of those who sleep in Jesus.—The error which had crept into the Thessalonian church was respecting the resurrection of the *saints*, not respecting the resurrection of the *ungodly* ; and therefore, to have introduced any thing upon the latter subject could have no tendency either to remove the error of the Thessalonian believers, or to give them the least comfort concerning their departed brethren ; while, on the other hand, it would tend to introduce confusion into the whole subject. Thus, therefore, the consideration of the OBJECT of both these passages convinces me, that

[BB.] The reader should carefully attend to this. The *dead in Christ rising first*, does not refer to their rising *before the ungodly dead* are raised, but before the *living saints* are changed. The word *first*, only points out, as in 1 Cor. xv. 51—53, the order of time in which the two events, the resurrection of the dead and the changing of the living saints, will take place ; which order will be, *first*, the resurrection of those who have died ; *next*, the change of those who are alive. There does not appear to be the least allusion to the resurrection of the ungodly in any part of the passage.

the omission in them of any notice of the resurrection of the ungodly, does not afford any ground for the conclusion that it will not take place at the same time with that of the godly; because such omission evidently springs from another cause.

The *second* consideration which shews, I conceive, that no inference of the kind can be drawn from the omission of any notice of the resurrection of the ungodly in these passages, is, that we find continually, both in the prophetical and narrative parts of Scripture, that all the incidents connected with an event are not noticed in every passage which relates to that event. To instance two or three of the incidents connected with the *first coming* of Christ: one passage, and one only, foretold that Christ, at his first coming, would ride into Jerusalem upon an ass (Zech. ix. 9). Let me then ask, would there have been any weight in such an inference as the following, if a Jew had advanced it before the coming of Christ? "I find many prophecies in Deuteronomy, the Psalms, Isaiah, &c. foretelling the advent of Messias: not one of them takes the least notice of any such incident as his riding into Jerusalem upon an ass: therefore I infer, that no such event will take place at the time of his coming." We know that such an inference would have been erroneous, although only *one* passage in the Old Testament notices the incident itself. How much more, therefore, may we feel assured that although the incident of the resurrection of the ungodly is not noticed in 1 Cor. xv. and 1 Thess. iv., as taking place at the *second coming* of Christ, no inference can thereby be drawn, that it will not take place at that time; since not merely one solitary passage in a prophetical book, but the harmonizing testimony of the numerous plain passages which have been adduced in the second chapter, out of the unfigurative books of the New Testament, plainly points out that the resurrection of the ungodly *will* take place at that period. The same conclusion may be drawn from the *narrative* parts of the Scriptures. Mark and Luke and John give each an account of the trial of Christ before Pontius Pilate; yet not one of them takes the least notice of the dream of Pilate's wife, or the coming forth of the bodies of many of the saints

out of the graves. If I were to infer from this *omission* that these incidents did *not* take place at that time, would not such an inference be proved to be erroneous by the express, though single, declaration in the Gospel of Matthew, xxvii. 19, 52. So Matthew, Mark, and Luke each record Christ's going into the hall of judgment, and also that Peter went in with him; but none of them makes the slightest allusion to any other of the Apostles going in at the same time. Yet it would be altogether erroneous to infer from this, that no other of the Apostles could have gone in at the same time as Peter; because the Gospel of John expressly declares, that John also went in *at the very same time* (John xviii. 15, 16). These instances, among multitudes which might be added, shew, that to infer that the resurrection of the ungodly cannot take place at the time of the second coming of Christ, because such an incident is not noticed in two passages (1 Cor. xv. and 1 Thess. iv.) which treat of his second coming, and of the resurrection of the saints, can have no weight; because it is set forth in numerous plain passages, that the resurrection of the ungodly will take place at that time.

It appears therefore to me, that these two considerations; namely, (1) the different *object* which these passages (1 Cor. xv. and 1 Thess. iv.) have in view; and, (2) the continual *usage* of Scripture where an event is foretold or related in several passages, not to notice in each passage all the incidents connected with that event; shew most satisfactorily, that the inference that the ungodly will not be raised at the second coming of Christ, because this incident is not noticed in these two passages, has no weight whatever.

VI. The last passage which I purpose to notice, is 2 Pet. iii. 8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

From this it is inferred, that *the day of the Lord* will be a thousand years long; and that we may suppose that Christ will raise his people in the beginning of the day; reign with them during the day, that is, the thousand years; and raise up and judge the ungodly in the evening of the day. I have already endeavoured to

shew, that these two hypotheses will not remove the difficulty which the use of the term *day* occasions (see pages 41, 42). Indeed this very passage declares, that *the earth* itself is to be *burned up at the coming* of the day of the Lord; and, consequently, that all the ungodly must be destroyed at that time. I shall now endeavour to shew, *First*, That this passage affords no ground for the proposed hypothesis: *Second*, That it does afford ground for conceiving that the day of the Lord will be in reality *a short period*.

In order, however, to do this, I would call the reader's attention to these two points:—1st, The *object* of the passage: 2d, The mode of expression adopted in it.

1st, The object of the passage. The context plainly proves, that this verse has no reference to the length of the time which the day of the Lord will *last*; but to the length of time which elapses *before* the day of the Lord *begins*. We collect from vers. 3—8, that the object of the passage is to answer the cavils of *scoffers*, who will arise in the *last days*, and endeavour to shake the faith of the Lord's people, as to whether the promise of his second coming will ever be fulfilled (ver. 3). These scoffers will urge the great length of time which *has elapsed* since the promise was given, and that there was still no symptom of the promise being fulfilled; for "*since the fathers fell asleep, all things continue as they were from the beginning of the creation*" (ver. 4). In order to shew the folly, as well as falsehood, of these infidel scoffs, the Apostle urges the consideration, *First*, of the original creation of the heavens and earth (ver. 5); *Secondly*, of the destruction of the world, of the ungodly, by means of the very waters which, at the first creation of the earth, were and still continue part, as it were, of its constitution (vers. 5, 6: see note V., page 59). The object of this seems to be, to shew, (1) That all things are not, as the scoffers assert, in the same state as they were at the creation: (2) That God did, in his own appointed time, produce an awful destruction of the ungodly world by the flood; although these scoffers remain in wilful ignorance both of his creation of the heavens and earth, and of his destruction of the world: (3) That as God effected the destruction of the world by water, one of the elements of the first crea-

tion, so he can effect the destruction of the heavens and earth itself by another element, fire. This is enforced by the expressions (ver. 7) *kept in store* (Gr. treasured up, *τεθησαυρισμενοι*) and *reserved*; which point out, not only the absolute certainty of the event, but the fixed appointment of a precise time when the whole would take place. And then, in order to remove the discouraging effect which the length of time between the *promise* of the Lord's coming, and the actual *fulfilment*, might have upon the minds of believers, especially when exposed to the infidel arguments of these scoffers on this very subject, the Apostle brings before them the consideration suggested in ver. 8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

The object, therefore, of this evidently is to assure us that there is no real delay or slackness in the Lord in fulfilling the promise of his coming; but that all the length of interval which elapses between the giving of the promise and the performance of it, arises from his long-suffering towards his *beloved* (ver. 8) people; and because it was not his will *that any of them should perish, but that all of them should be brought to repentance*; so that his coming, and the destruction of the earth, &c. would not take place until every one of his people had been brought to repentance and saved (ver. 9).

Such appears the evident *object* of the verse from the context. It seems to say to us, that although there is *apparently* a great length of interval between the promise of his coming and the performance, yet there is no *real* delay. That period which appears so long in our view, is not so in the view of the Lord. *For one day is with him as a thousand years, and a thousand years as one day.* All difference between a long and short period, time and all its intervals, are as nothing in *his* mind and view, who is *from everlasting to everlasting*. In effect this is the same solemn truth as that in *Psa. xc. 4*; to which the expression, *be not ignorant of this one thing*, seems to shew us that the Apostle is referring: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" (*Psa. xc. 4*). The object, therefore, of the passage is to account for

the apparent delay which takes place *before* the day of the Lord comes, and has no reference whatever to the *length of that day*. The scoffers in vers. 3, 4, do not scoff about the *length of the day of the Lord*, but of the time which elapses *before* it comes. The minds of believers are not exercised with distress and perplexity, because the day of the Lord *will* be long; but because the period preceding it *has been* long. And I will only add one more consideration upon this point: If the passage had been worded in the way which would have appeared to give some weight to the Millennarian hypothesis, it would entirely fail of answering the object in view. Let us suppose, instead of *one or a single day*, we read *the day of the Lord*; let us omit the words *with the Lord*, the word *as*, and the whole of the second clause, and *one day as a thousand years*. The passage after all this alteration and omission would, I conceive, just be framed to suit the hypothesis; and ver. 8 would thus be, *But, beloved, be not ignorant of this one thing, that the day of the Lord is a thousand years*. And now let me ask, how would such a declaration as this effect the two-fold object of the passage? How would it afford the least answer to that infidel scoff, *Where is the promise of his coming?* Or how would it remove the distress and perplexity occasioned in the believer's mind, by the delay in the Lord's coming? It would effect neither the one nor the other of these objects: but would be entirely irrelevant to the real point in each case. The *object*, therefore, of the passage being so entirely different from that of the Millennarian hypothesis, convinces me that the passage itself lends no support whatever to that hypothesis.

2d, The next consideration is *the mode of expression*.

- (1) The passage does not say *the day*, or *the day of the Lord*, or any particular day, but *one day or a single day*; which is a general expression, evidently adopted to denote that no particular day is meant.
- (2) The passage does not say *one day is*, but *one day is with the Lord as a thousand years*; shewing hereby that this is peculiar to him and to his *mind*, but not in the least implying that a day signifies a thousand years in his *word*, or is ever to be so understood or regarded in the *mind of man*.
- (3) It does not, even with regard to the Lord, say, that

one day is a thousand years, but that one day is as a thousand years ; which shews, that one day is not, even with the Lord, *really* a thousand years, but only as a thousand years ; and consequently, that neither *the day of the Lord*, nor any other day, has been or will be really a thousand years. But (4) The last clause, *and a thousand years as one day*, completely sets aside all idea of the first clause being intended to convey any idea of the day of the Lord, or any other day, being really a thousand years long. For if that had been the real meaning of the first clause, then, taking a day to signify a thousand natural years, and supposing each year to consist of three hundred and sixty days, a thousand years would be in effect three hundred and sixty thousand natural years ; and so the last clause would have stood, *and a thousand years is as three hundred and sixty thousand years*. But, instead of confirming any such meaning of the first clause, the last *reverses* the declaration of the first ; which shews, that nothing whatever is meant to be laid down as to *our* regarding the length of one day, or the length of a thousand years, differently from what they really are. And we may observe, that *A* has just as much right to omit all reference to the *first* clause of this verse (*one day is with the Lord as a thousand years*), and to quote merely the *last* clause (*a thousand years as one day*), and might deduce as solid an argument from this, that the thousand years foretold in Rev. xx. would be really only of the length of one day ; as *B* has a right to omit all reference to the *last* clause, and to quote only the *first* ; and to deduce an argument from this, that *the day of the Lord* will be really of the length of a thousand years. Having thus endeavoured to shew, both from the *object* and *mode of expression* adopted in this passage, that it affords no ground whatever to the hypothesis set up, that the day of the Lord is to last a thousand years, I would proceed,

Secondly, To endeavour to prove that this passage affords strong ground for concluding, that the day of the Lord will be, not a thousand years, but only a short period.

We could not interpret this passage to mean, that one day really is a thousand years, without at once de-

stroying all its force ; for a thousand years are as a thousand years, not only *with the Lord*, but also with men. There is in this passage a twofold contrast : the *one* expressed, namely, that between the two numbers and periods, *one* and *a thousand*, *day* and *years* ; the other not expressed but implied, namely, between God and man, or rather between the being and view or mind of God, and the being and view or mind of man. And the force of the contrast consists, I conceive, in this, that whereas in comparison with the being of man, and in the view of his mind, one day, or a single day, is a very short period, and a thousand years is a very long one ; so that the difference between a day and a thousand years is, in our view, exceedingly great ; yet, when we come to contrast the being and mind or view of God with our own, this difference vanishes, as it were, into nothing. One day is with him as a thousand years, and a thousand years as one day. Hence, if we suppose the time called *one day*, really to be or signify a long period, the contrast would be done away ; not only between the length of the two periods, but also between the being and mind or view of the Lord, and the being and mind or view of man ; for a long period is as a long period, not only with the Lord, but also with man.

We only give any real force to the passage, by keeping the word, *day*, to its strict sense of a natural day. For this both is a really short period, and appears so in our view, especially when compared with a thousand years ; yet short as a day is, and long as a thousand years are, in our view, this is not the case in the view of the Lord ; for one day, or a single day, is with him as a thousand years, and a thousand years as one or a single day. Hence, I conceive, this passage would clearly prove, that when the Holy Ghost uses the term, *day*, in describing any period, he intends thereby to signify not a thousand years, but a period so short that its duration not only would be, but would also *appear* to be, very short in the view of man, in comparison with the duration of a thousand years ; and that *one day* is as really and truly a short period, as *a thousand years* is a long one. Hence, the use of such terms as, *the last day—the day of the Lord—a day in which God will judge the world*,

&c., all lead me to conceive that the period so described will be very *short*; and that the decisive events which will take place in that day, will succeed each other with a rapidity as inconceivable perhaps by us, as their decisive importance and grandeur is. [Note CC.]

I have thus endeavoured to state fully and fairly all the arguments of which I am aware, as being adduced from the Scriptures in support of the Millennarian view, that *the first resurrection* signifies that of the saints at the second coming of Christ; and that the ungodly will be raised at the close of that period. None of them, after a fair examination, appear to my own mind to have any solid foundation, or to afford any real support to this view. On the other hand, the considerations brought before the reader in the first chapter, from the passage itself, and the harmonizing testimony of the Scripture adduced in the second chapter, appear to me clearly to prove that such a view is erroneous; and that when Christ comes, not only all the dead saints will be raised in glory, and the living saints changed in like manner unto glory; but that all the ungodly dead will arise unto everlasting shame, and the living ungodly undergo, doubtless, an awful change in their bodies, to assimilate them to the raised ungodly, and all will go into everlasting punishment.

With my sincere prayer that the blessed portion of the saints may be that of every one who reads this little book, and that he may be a subject of Christ's kingdom of grace here, and of glory hereafter, I close this part of my subject.

[CC.] Though, for the reasons given above, I conceive that the term day, when it refers to a portion of time, is to be understood in Scripture to signify a period of time which is short in comparison of a thousand years; yet I by no means intend to assert, that it is always used in its strict sense of a natural day of twelve or twenty-four hours; for the day of Christ (John viii. 56) seems to mean the time of his being upon earth.

CHAPTER IV.

CONTENTS OF THE CHAPTER.

Reasons for interpreting the first resurrection in some figurative sense. The author's former view respecting the Millennial period, as being one of universal holiness. His reasons for conceiving his former view to be erroneous. Some considerations which lead him to suppose there will be no period, previous to the second coming of Christ, during which universal holiness will prevail in every part of the earth. Suggestions, as to the meaning of some passages in the Old Testament, which the author formerly considered, as foretelling such a period. The terms, the world, all the world, all men, all flesh, &c. in the New Testament.

CONTENTS OF THE NOTES.

DD. On Isai. xi. 6-8.—EE. Suggestions respecting the extent of the atonement.

IN the three preceding chapters I have endeavoured to shew, that the event foretold as *the first resurrection*, does not signify the resurrection of the saints in their glorified bodies at the second coming of Christ. In noticing the asserted rule of literal interpretation, I observed, that the analogy of the figurative character both of the preceding parts of the Book of Revelation, and of the introductory context of the xxth chapter, would of itself lead me to conceive, that it would be more in accordance with the mind of the Spirit to give a figurative than a literal interpretation of the first resurrection. The various considerations which I have adduced convince me, that to interpret it in a material sense with reference to the rising of the bodies of the saints, is forbidden, (1) by the passage itself, for the reasons set forth in the first chapter; (2) by the harmonizing testimony of numerous plain passages of Scripture, which unequivocally treat both of the resurrection of the saints, and of that of the ungodly, as I have endeavoured to shew in the second chapter; (3) by the analogy of the book itself, and of the context. Hence, therefore, I am brought to the conclusion, that it is to be understood in some figurative sense.

I would now proceed to notice a view which I once *entertained* upon this subject. I conceived that there

were many passages in the Old Testament, which foretell the universal spread of religion in some period of the Gospel dispensation ; during which, every individual of the human race would be converted to the knowledge of Jesus ; universal righteousness and peace would prevail in every part of the earth ; and thus Christ would in a peculiar manner reign, though not personally, yet in his spiritual kingdom upon earth. Hence I was led to conceive, that the Millennial period predicted in the xxth chapter of the Revelation, must be the same as *that* to which I have just referred. I considered the third verse as foretelling the entire suspension of all spiritual influence of Satan at the beginning of this period ; during which the Spirit would be poured out in a far fuller measure than heretofore ; and every human being would be endued with the same faith and spirit as the martyrs. All mankind being thus peculiarly holy, and Satan's power entirely suspended, one generation after another would be *holy and blessed*, to a degree entirely unknown in any previous era of the Gospel. I conceived, that at the close of this period, the Spirit ceasing to be poured out, the then generation would not be renewed after the image of God, but remain dead in trespasses and sins ; and Satan, being let loose, would work in their minds with awful power ; and, in consequence thereof, the events foretold in vers. 7—10 would take place. Such is a statement of the view which I formerly took of this passage ; and I shall now lay before the reader the reasons, which, upon a more mature consideration, have led me to conceive that my former view was erroneous ; not only respecting this passage, but also as to the existence of any such period of universal holiness under the Gospel dispensation.

The following considerations appear to me to shew, that, even if other Scriptures indicated such a period, we could scarcely interpret the passage in Rev. xx. 1—5 in reference thereto.

FIRST. If it had been intended to foretell, that the influence of Satan over *all mankind* would be entirely suspended during this period, and that *all* were to become the subjects of a spiritual resurrection, and to *live and reign* with Christ in his Gospel kingdom, I cannot but conceive that the description in ver. 3, of the

persons whom Satan was not to deceive; and that in ver. 4 of those who were to partake of *the first resurrection*, would be exactly the same, or at least entirely harmonize. If the expression, *the nations*, in ver. 3, signified *every human being*, and ver. 4 was also intended to foretell the universal holiness of *every human being*, the same expression, *the nations*, or some phrase equivalent thereto in point of extent and designation, would occur in ver. 4, as in ver. 3. I cannot, however, discover any agreement of the kind; or any expression that indicates the least identity of extent, or of any other kind between the persons described in these two verses.

This, therefore, would be one reason which would lead me to doubt whether ver. 4 foretold the universal spiritual resurrection of every human being. And I feel confirmed in this, from observing that in ver. 8 the same expression, *the nations*, and *deceiving the nations*, occur as in ver. 3; without, as it appears to me, the least connexion being indicated between the persons described in this verse, and those in vers. 4, 5; so that my mind is decidedly led to conceive, that *the nations*, in vers. 3 and 8, are as entirely distinct from the persons described in vers. 4—6, as they are from *the saints* described in ver. 9. And the very addition in ver. 8 of the words, *which are in the four quarters of the earth*, &c., seems to me to indicate the same distinction.

SECONDLY. The designation or characteristics herein given of the persons who *live and reign with Christ*, appears to me to shew that my former view was erroneous. (1) They are designated as *the souls of them that were beheaded for the testimony of Jesus*, &c. Now, although many of the martyrs must undoubtedly have been peculiarly endued with the graces of the Spirit, yet I can scarcely conceive that those who lived in a period during which there would be nothing in the least connected with martyrdom, and when universal love would prevail, would be designated as being endued, as it were, with the same spirit as the martyrs; because that grace, which was peculiarly needful for, and manifested by, the martyrs as such, would not be at all needed during such a period. I was accustomed to urge, in support of this view, that John the Baptist was foretold under the designation of

Elias (Mal. iv. 5) ; and that this was explained by Luke i. 17, *He shall go before the Lord in the spirit and power of Elias*. Hence, I conceived that the living of generations of persons, endued *with the spirit* of the martyrs, might be signified by the resurrection of the souls of the martyrs. But I now perceive, that the analogy of the interpretation of these passages fails ; because John the Baptist was not merely endued with the same spirit of boldness and zeal as Elias, but resembled him also in other respects. *First*, he was called upon to execute a commission similar to that of Elijah (Luke i. 17) ; and, *Secondly*, to endure *exercises* of spirit, both with regard to the state of religion in the country, and from the opposition and persecution which he underwent in his labours and zeal for the Lord, similar to those which Elijah had in his day. The coincidence which existed in these respects, between John the Baptist and Elijah, would be entirely wanting in the present case. For the subjects of the first resurrection, however they might be endued with the spirit of the martyrs, would be entirely exempt from their trials, and from the exercises of their spirit in a period of universal peace and love, and under circumstances so entirely different from those in which the martyrs had been placed. The failure, therefore, of this coincidence appears to me to do away the analogy between this case and that of John the Baptist, as being foretold under the title of Elijah ; and to set aside any argument from analogy. Hence, therefore, the designation of those who reign with Christ ; namely, *the souls of them who had been beheaded for the testimony of Jesus*, appears to me so inapplicable to persons living during a period, in no part of which a vestige of martyrdom would remain, that I cannot but conceive that the Holy Ghost does not signify any such period in the passage itself.

2. They are designated, according to our translation, as those *who had not worshipped the beast nor his image, &c.* Let us take the words in this sense. Now, if we look abroad into the actual state of the world, we see indeed vast numbers living in countries under the dominion of the beast, and where his image is set up ; but we see a *far larger* portion of the human race given up either to the Mohammedan delusion or to gross idolatry. If,

therefore, the subjects of the first resurrection were to be the *whole human race*; if, during this period of a thousand years, universal holiness were to prevail in every part of the earth, I should conceive we should certainly have met with some *positive* designation of those who *reign with Christ*, which, as a general characteristic of the children of God, would apply to them all. There are many such designations in this very book, *his servants* (ii. 20); *saints* (ver. 19); *those that fear the name of the Lord* (xi. 18); *the redeemed* (v. 9), &c. If, however, a *negative* designation only were given, I cannot but conceive that designation would have been such as to specify, or virtually to include, exemption from the Mohammedan delusion, from idolatry, and from iniquity in general. When, however, I consider the designation actually given, *those who had not worshipped*, &c. I find not only that it does not contain any of the positive marks and general characteristics of the children of God, but that as a mere negative designation, it is of so limited a kind as not to admit of any reference to the Mohammedan delusion, or to open idolatry, or to general iniquity; not to imply any exemption from these sins and delusions, to which by far the largest portion of the human race are given up. In addition, however, to this, the subjects of the first resurrection would, on this view, live during a period when the beast and his image, &c. would have been all swept away. I cannot therefore conceive that they would be merely characterized as being animated with the spirit of those who had lived during the period of the beast, because the spirit peculiar to such a period would not be needed or called into exercise during any part of the Millennial period; since, according to this view, the beast being entirely gone, there would not be the least temptation to worship him, nor the least call for the same taking up the cross in refusing to receive his mark. Thus, therefore, the *negative character*, and the very *limited nature* of the designation here given, and its entire inapplicability to the circumstances and times of persons living during a period of universal holiness and peace, convince me that the Holy Ghost does not signify such a period in this passage.

— **THIRDLY.** The consideration of ver. 5 seems to me

to shew, that this passage cannot be intended to foretell a period of universal holiness in every part of the earth: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." *The living of the rest of the dead* in this verse must be interpreted, I conceive, by analogy to the *first resurrection*. Therefore those who interpret the first resurrection in a figurative sense, are bound to interpret ver. 5 not only in *some*, but also in the *same* figurative sense. (1) *The rest of the dead* mean, I conceive, *the remainder of the dead*; such of the dead as had not been raised at the *first resurrection*, but who are to be raised at the end of the thousand years; and whose resurrection will complete the number of the dead who are to be thus raised. (2) *The dead* must also, I conceive, signify persons dead in the *same* sense as those were, who were raised at the *first resurrection*. If the rising at the first resurrection (ver. 4) signify rising from a state of figurative death; *the dead* (ver. 5) must signify persons dead in the *same* figurative sense; and *their* resurrection (which is implied) must be of a similar kind to the *first resurrection*, a rising from this state of figurative death. (3) *The living also of the rest of the dead* foretold in ver. 5, must, I conceive, be of the *same* kind as *the living after the first resurrection* described in ver. 4; that is, must be *living WITH Christ*, in whatever sense that signifies. The analogy of interpretation would lead me to conceive, that such must be the signification of ver. 5, in reference to and in the connexion in which it stands with ver. 4.

The view, however, which I once took of the Millennial period, compelled me to give an interpretation of ver. 5; which, as I now perceive, violates the analogy of interpretation in each of these three points. My view was as follows: As all open rebellion against the Lord, and opposition to and persecution of his people, would have an end, according to this view, and would have been, as it were, dead during the thousand years of, as I conceived, universal holiness and love; so I supposed, that, as Satan was to be loosed at the end of the thousand years, the fifth verse foretold *a revival of a spirit of rebellion* against the Lord, and of active opposition to and persecution of his saints; and that *the rest of the dead living*, signified the rising up of a genera-

tion of persons whose enmity against the saints would be so active and vigorous, that it might be described as their *living* ; and that the rebellion and universal effort against the saints, described in vers. 7—9, would be the result of this revival of enmity, and would be carried on by the persons described as *the rest of the dead, who lived again*. I have endeavoured to give a clear and full statement of this my former view of ver. 5 ; because, as already observed, I conceive all who annex the same meaning to ver. 4, as I then did, must interpret ver. 5 in somewhat the same manner ; as indeed I find to be the case in commentaries where this view is taken of ver. 4. As, however, I have already observed, this interpretation of ver. 5 violates the analogy of ver. 4 in each of the above three points. (1) *The rest of the dead* would not signify *the remainder of the dead*, the dead who remained after the first resurrection, and who were to be raised at the second resurrection, and were to complete the number of the dead who were to be thus raised ; but an entirely different class, having no sort of analogy with the dead who had been raised at the first resurrection : so that they could not be regarded as *the rest* or remainder of them. (2) *The dead* would not signify persons dead in the same figurative sense in which those had been, who were raised at the first resurrection, that is, spiritually dead or *dead in sins* ; but persons who were described as *dead*, merely because none had been living in open rebellion against the Lord, and enmity against his saints during the preceding period of the thousand years ; and their resurrection, instead of being, like the first resurrection, a rising from a state of spiritual death to a state of spiritual life, would be entirely different. For (3) *the living* in ver. 5 would be interpreted, on this view, in an opposite sense to *the living* in ver. 4. The living in ver. 4 is interpreted to mean *living WITH Christ*, in a state of spiritual life of a *godly* kind, by the power of the Holy Ghost ; but the living in ver. 5 would be taken to signify living *against* Christ, in a state of spiritual life of an *ungodly* kind, by the power and under the influence of the devil.

Thus, upon this view, there would be a threefold violation of that analogy of interpretation which, I conceive, must exist between verses 4 and 5 ; as they appear to be

connected with one another. Hence I feel convinced that the interpretation itself of ver. 5 cannot be correct; and, consequently, that my own former view of ver. 4, as well as any other view of it which would necessarily involve such an interpretation of ver. 5, cannot be according to the mind of the Spirit.

FOURTH. The consideration of the clause in ver. 6, *on such the second death hath no power*, leads my mind to the same conclusion. This declaration must, of course, have a peculiar propriety of application to those *who partake of the first resurrection*. It would of itself appear to me, to imply not only that those to whom it referred had not yet undergone *the first death*, that of the body in this present life; but that they would be in a peculiar manner liable to undergo the first death, and that in consequence of their partaking of the first resurrection. It conveys to my mind a promise, implying somewhat of this kind: 'Those who partake of the first resurrection are *blessed*; for although they may, in consequence thereof, be exposed to suffer the death of the body, the first death; yet *the second death*, that of both body and soul in *the lake of fire* (ver. 14), *shall have no power over them*.' As Jesus declared, in Luke xii. 4, 5, "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, who after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him." The promise of not being hurt of the second death, would of itself seem to imply something of this kind concerning the subjects of the first resurrection. This, however, as already observed (p. 18), appears to me greatly confirmed, by my finding this very same promise given in Rev. ii. 11, *He that overcometh shall not be hurt of the second death*. The faithful followers of Christ in the church at Smyrna, had been forewarned (ver. 10) of a great persecution which was about to come upon them, and were called upon to be *faithful unto death*. The promise of escaping *the second death* would, for the reason just observed, be very applicable to persons thus peculiarly exposed to persecution and death. I conceive, therefore, that the similarity of the promise given to those *who partake of the first resurrection*, implies a similarity also in their state and

situation to that of the faithful followers of Christ at Smyrna. But no such similarity would exist, if during the whole Millennial period every vestige of persecution had ceased. The promise, therefore, of escaping the second death appears to me very inapplicable and inappropriate to those who, instead of being, like the believers at Smyrna, peculiarly liable to die by the hand of man, would be entirely free from any danger or apprehension of the kind; as would be the case, if they are living during a period of universal peace and love, and when all influence of Satan would be suspended. This complete, as it appears to me, inapplicability of the promise in ver. 6 to persons living in such a period, is, therefore, another reason for my feeling convinced that the Holy Ghost does not foretell such a period in this passage, wherein he gives this promise. These four considerations, therefore,—namely, (1) The absence of connexion and identity between the description of the nations in vers. 3 and 8, and the persons described in ver. 4; (2) The entire inapplicability of the designation and characteristics given in ver. 4, to such a state and period of universal holiness and peace; (3) The violation of the analogy of interpretation which must, I conceive, exist between vers. 4 and 5; and (4) the complete, as it appears to me, inapplicability of the promise in ver. 6 to persons living during a period of universal peace and love,—all concur in convincing my own mind that such a period is not signified in this passage, and that my former interpretation of it was erroneous.

Having made these observations upon the passage itself, I shall endeavour to state my reasons for conceiving that there will not be any period under the Gospel dispensation, during which universal holiness will prevail, and every human being on the face of the earth will be a real believer in the Lord Jesus Christ. The consideration of this point may appear, at first sight, somewhat foreign to the subject of the treatise; but I conceive it to be one of much importance in its general bearing upon the question. Let me repeat, therefore, the observation which I made at the beginning of the chapter, that I was formerly led to conceive there would be such a period, from passages in the Old Testament, such as the following: Psa. xxii. 27, "All

the ends of the world shall remember and turn unto the Lord : and all the kindreds of the nations shall worship before thee." Isai. vi. 3, "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts : the whole earth is full of his glory." And xi. 9, "They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." I am, however, now led by more mature consideration to believe, that these and similar passages do not foretell a period during which every human being will be a child of God. I shall, therefore, endeavour to state, **FIRST**, my reasons for believing there will be no such period ; and, **SECOND**, what I conceive these and similar passages are intended to foretell. I would, however, make this preliminary observation : The above passages either really signify a period of universal holiness, or they do not. The person who would interpret them in their *primâ facie* literal meaning must simply consider them as foretelling that every individual human being would be brought to the knowledge of the truth ; otherwise he at once gives up the extent of fulfilment implied by these expressions, according to their literal meaning. There cannot, according to that, be two fulfilments of the same kind, the one incipient, the other complete.

FIRST. My reasons for doubting whether there will be any such period under the Gospel, during which every human being will know the Lord, are the following :—**I.** *I am not aware of any passage in the New Testament which describes such a period.* That a great work of the Lord is yet to be carried on, I find clearly foretold ; and shall endeavour to consider this point hereafter : but I can find no passage in which the universal spread of the Gospel is foretold. Now I cannot but conceive, that if the Holy Ghost had intended by these passages in the Old Testament to foretell such a period, he would have given to the church, if not *many*, yet at least *some* clear and express passages in the clearer revelation of the New Testament harmonizing with them ; and developing, not only equally, but even more fully the period and its state of universal holiness. As, therefore, I do not recollect any such passages in the New Testament, I am led to conceive

that the above passages in the Old Testament are not intended to foretell any such period. The reader will observe I do not say there are no such passages, but merely that I cannot remember any.

II. While I cannot remember any passages in the New Testament which lead me to expect any such period, I find *many* which induce me to conceive *there will not be any such state of religion in the world.*—*First*, The parable of the wheat and the tares, Matt. xiii. 24—30, and 37—43 (see p. 24), appears to me to indicate clearly these two points: (1) That there will be *tares*, ungodly professors, constantly springing up *in the world* in the midst of the *wheat*, the real children of the kingdom, during the *whole* period of the Gospel, even until the end of the world: (2) That the devil will be engaged in sowing the tares during the whole of that period. The representation, therefore, conveyed to my mind by this parable, would certainly lead me to conceive, that there will not be any period, and far less such a period as a thousand years, during which there will be no ungodly men whatever, and the influence of the devil will be entirely suspended.—*Second*, The parable of the net cast into the sea, Matt. xiii. 47—50 (see p. 26), appears to me also to imply, that the Gospel net will be drawing to the shore during the whole Gospel period, and will, until the end of the world, be inclosing *bad* as well as *good fish*. Hence I do not conceive there will be any period, and far less one of a thousand years, during which not a single *bad fish* will exist.—*Third*, The same observation applies, I think, to the representation given of Christ's kingdom of grace, in the parable of the marriage supper (Matt. xxi. 1—14); which seems to me to imply, that during the whole period previous to the King coming in to see the guests, that is, I conceive, to the second coming of Christ, the Gospel will be preached; and some will reject it, and some embrace it in *mere form*, while they remain entirely destitute of the *wedding garment*. This also appears to me to contradict the idea of there being any period, during which every human being will not only be gathered into the wedding as a guest, but also every guest have on the wedding garment.—*Fourth*, The parable of

the Ten Virgins (Matt. xxv. 1—13), at least in its full and complete sense, appears to me to represent, that during the whole period of the Gospel which precedes the coming of the Bridegroom, there will be many graceless professors in his visible church; instead of there being any period, and far less one of a thousand years, during which every human being will be a subject of real grace. These are indeed all parables, and I am well aware that we must not strain parables too far; but the points which I have now been considering, appear to me to be some of the *chief* truths intended to be gathered from them.—*Fifth*, I cannot but conceive that the discourse of Jesus, given in Matt. xxiv., is intended to convey some representation of the state of the world, previous to and at the *coming of the Son of Man* (vers. 30, 37). I am aware that vers. 15, 16, 20, 26, 28, 33, 34 might, strictly speaking, confine our application of the whole description to the coming of Christ, in a figurative sense, at the destruction of the temple and city of Jerusalem. Still it appears to me, that these Scriptures intimate an analogy between that event, and the great day of the Lord; and the mode of expression in ver. 27, and in the account of the same discourse as given in Mark xiii. 26, and Luke xxi. 27, lead me to conceive that, while this part of the prophecy respecting the *coming of the Son of Man* received a first or figurative fulfilment at the destruction of Jerusalem, it will yet receive another, a literal fulfilment at his second coming in glory. Viewing it in this light, I am led to conceive, (1) That *the Gospel of the kingdom will indeed be preached among all nations for a testimony*, before his second coming; and thereby, as was the case before the destruction of Jerusalem, a vast number will be gathered into the church of Christ: but (2) That the state of the world in general will remain, as then, like the state of the world previous to its destruction by the flood: “For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be” (Matt. xxiv. 38, 39). In stating

this, I merely mean to set before the reader the *impression* which this consideration, combined with others, makes upon *my own* mind; leading me to suppose, there will not be any period, and far less one of a thousand years, of universal holiness in every part of the earth.—*Sixth*. I am led to conceive, that the prophecy contained in Rev. xx. 1—7, is not intended to foretell a period of universal holiness, from considering the declaration in 2 Pet. iii. 3, 4 concerning the scoffers, who shall come in the last days, walking after their own lusts, and saying, *Where is the promise of his coming?* The impression upon my own mind is, that the last days, signify the latter days of the Gospel, the time preceding his second coming. It appears to me, that the commencement, continuance, and ending of a period of a thousand years of universal holiness, would be so exactly defined, and so universally seen and acknowledged, that it would remove every shadow of ground for such scoffs. (1) If we suppose these scoffers to come *before* this period of the thousand years, the answer would be most obvious and immediate—"You have not a vestige of reason to scoff about any delay in the performance of the promise of his coming; since he has expressly declared, his coming will not take place till after the period of a thousand years of universal holiness in every part of the earth, and this period has not even commenced as yet." (2) Or if we suppose these scoffers to arise *after* this period of a thousand years were passed, and during the little season foretold in Rev. xx. 7—10 (though the possibility of such scoffing taking place on such grounds after such a period is scarcely conceivable, as already observed,) yet here also the answer of the saints would be most simple and obvious—"Your scoffings will soon be completely silenced, for his coming must be very near; since the period of the thousand years of universal holiness has passed away, as you yourselves must allow; and we are now in the subsequent period, which we know will be but a short one; and, therefore, all will soon be over, and he will come." It appears, therefore, to me that these scoffers could scarcely arise, or any perplexity of mind be occasioned to the saints by their

scoffings (as is, I conceive, intimated in 2 Pet. iii. 8), if Rev. xx. foretold any such period of universal holiness, concerning which all the Lord's people must agree *after it was past*, even if they did not in their expectations of it before it began. When, therefore, I combine all these considerations together, the impression and conviction of my own mind is, not only that in Rev. xx. 3—7 the Holy Ghost does not signify any period under the Gospel during which every species of influence of Satan will be entirely restrained, and universal holiness will prevail; but that he does not foretell any such period in those passages in the Old Testament to which I have referred, or in any other.

SECOND. I would now endeavour to lay before the reader the view which I have been led to take of those passages in the Old Testament to which I have referred, and of many others of the same kind. I conceive, therefore, that they refer to *the calling in of the Gentiles* at the first coming of Christ. I would begin by observing, that it appears to me that we have much lost sight of two things connected with this subject; namely, the *mystery* of the thing itself; and the great *calling in* of the Gentiles, which actually took place in the first ages of Christianity.—First, As to the mystery of the calling in of the Gentiles. To my own mind there would now appear, at first sight, to be no mystery in the subject at all, nothing peculiar in the calling in of sinners from among the Gentiles any more than from among the Jews; especially as in our days the religion of Christ, as it were, exists only among Gentiles. The lapse of eighteen hundred years has, I conceive, obliterated the mystery of this from our minds; and hence we naturally form no idea that such passages in the Old Testament, as those to which I have alluded, can refer to the calling in of the Gentiles, an event which to us appears to have nothing peculiar or mysterious in it. In addition to this, we are so accustomed to include *every human being* in such expressions as *the world, all flesh, all men, &c.*, that we are naturally led to interpret passages in which such expressions occur, as referring to every human being. Let me, however, observe,

First. The calling in of the Gentiles is spoken of as a

great mystery in the New Testament ; a mystery which had been hidden from ages and generations, and which could not, I conceive, be understood until the ceremonial law, which was the middle wall of partition, and the main source of *enmity* between Jew and Gentile, was done away by the death of Christ (Eph. ii. 14, 15). That this was a mystery, appears to me to be plainly declared (1) in the Epistle to the Ephesians. The Apostle, in addressing the church at Ephesus, chiefly consisting of Gentile converts (Eph. iii. 1), declares that this, which he calls *the mystery*, was made known to him by immediate revelation (ver. 3) ; and explains it as referring to the calling in of the Gentiles, and their union in one body with the Jews : “ Whereby, when ye read, ye may understand my knowledge in the mystery of Christ : which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit ; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel ” (Eph. iii. 4—6). We may also observe that this forms one part of what is represented as *the great mystery of godliness*, “ And without controversy great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory ” (1 Tim. iii. 16). Here the *preaching of God unto the Gentiles*, and his being *believed on in the world*, that is, among men in general, as contradistinguished from his being believed on only in one nation, the Jews, is declared to be as truly a constituent part of *the great mystery of godliness*, as that *he was manifest in the flesh*. Such, then, are the declarations given in the New Testament concerning the mysteriousness of this point ; and in agreement with this, we find not merely that the Jews in general disbelieved, and hated the idea of the calling in of the Gentiles ; (compare Acts xxii. 21), but that the Apostles themselves were very slow of heart to understand and believe it, however expressly it had been foretold in the Old Testament. To remove Peter’s scruples, and to explain this mystery to him, previous to the admission of the first Gentile converts, Cornelius and his household, into the church of Christ,

the Lord vouchsafed a special vision to him in reference to this very point (Acts x. 9—16). In this vision a great sheet was let down from heaven, enclosing not merely the *clean four-footed beasts*, such as lambs, kids, oxen, but *wild beasts* also and *creeping things*. From considering the special object of the vision, I conceive that the Gentiles were prefigured by the wild beasts and creeping things, in agreement with the light in which they appear to have been regarded by the Jews: who seem to have considered themselves as clean, like the lambs, kids, oxen; and the Gentiles as unclean, like the wild beasts, and creeping things. The vision, therefore, of a sheet let down from heaven, and containing all these animals bound up together in one bundle, seems intended to intimate that Jew and Gentile were henceforth to be regarded as united and bound up together in one common church by the bond of heavenly union and by the cords of *the love of God in Christ Jesus*.

Second. Another point of which we have, I conceive, greatly lost sight, after the lapse of eighteen hundred years, is the great calling in both of Jews and Gentiles, which actually took place in the period immediately following the first coming of Christ. Acts iii. 41, and iv. 4, and v. 14, and vi. 7, and ix. 31, 32, 35, 42, and xi. 19—21, and xii. 24, all shew the wonderful blessing which attended the preaching of the Gospel among the Jews, so that many tens of thousands of believing Jews were assembled in Jerusalem alone, at the feast of Pentecost, as appears from Acts xxi. 20, and xx. 16: *Thou seest how many tens of thousands (μυριαδες) of Jews there are* (that is, now assembled in Jerusalem) *which believe*. With regard to the blessing among the Gentiles, we collect from the Acts that numerous and flourishing churches of Gentile converts were early formed in almost every part of Asia Minor, Greece, and Italy; so that the Apostle, in writing to the Colossians, says, that *the Gospel had come unto, and borne fruit in all the world* (Col. i. 6).

Having called the reader's attention to these two points; namely, (1) the mystery connected with the calling in of the Gentiles, and their union with the Jews in the one church of Christ: and (2) the wonderful blessing which actually attended the preaching of the Gospel in the period immediately after Christ's first

coming) both of which points appear to me to be much lost sight of at this distance of time), I would advert to some of those passages in the Old Testament, which formerly led me to expect that there would be a period, during which every human being would be brought to the knowledge of Christ. Thus in Isai. vi. 3, a period is foretold when *the whole earth* would be *full of the glory of the Lord*. The question respecting this passage appears to me to be this: Are we to understand it of *individuals*, as foretelling that every individual human being would know the Lord; or of *nations*, as referring to the extension of the knowledge of *the glory of the Lord* among the nations of the earth in general, instead of its being confined, as it had hitherto been, to one nation only, the Jews. I am led to conceive the latter to be the real meaning of the prophecy; because there appears to me to be a key to this interpretation supplied in the Scriptures themselves. For, *first*, John xii. 39—41 refers this prophecy to the manifestation of Christ at his *first coming*. *Secondly*, in Acts xxviii. 25—28 the Apostle Paul, in preaching to the Jews at Rome, applies vers. 9, 10 of this chapter, to the national rejection of the salvation of God by the Jews; and infers from it, the sending the Gospel to the Gentiles, and their receiving it. *Thirdly*, I find the same expression, *all the earth*, or *the whole earth*, occurring in Rom. x. 18, as quoted from the xixth Psalm, in order to prove that the Gentiles were to *hear* the Gospel of Christ; and *all the earth*, or *the whole earth* (Gr.), is used expressly to signify this. In agreement with this, *the moving*, or *shaking, of the posts* of the temple (Isai. vi. 4), appears to me to have been figurative of the doing away of the temple and the ceremonial law; while *the house being filled* (not with a cloud, as in Exod. xl. 34; 1 Kings viii. 10—12, but) *with smoke*, which is set forth as a token of anger in Jehovah's presence (Psa. xviii. 7, 8), may be intended to represent, that the time signified would be a time of the Lord's wrath upon the Jews. In proof of this, let the reader consider carefully Rev. xv. 7, 8. And the connexion in which ver. 4 stands with ver. 3, appears to me to imply that the time of the calling in of the Gentiles, as signified in ver. 3, was to be the same as that of the doing away of the temple and cere-

monial law, as signified, I conceive, in ver. 4. So, again, ver. 13 appears to me evidently to foretell the same remnant according to the election of grace among the Jews, which is described in Rom. xi. 5—7, as receiving the Gospel of Christ at its first preaching, when the nation of the Jews, as such, rejected it.

Again, in Isai. xi. 9, it is foretold *the earth shall be full of the knowledge of the Lord, as the waters cover the sea*. The question here also is, whether this is to be understood in its full literal sense, as foretelling that every human being will know the Lord; or as implying both a fuller degree of the knowledge of the Lord, and also its extension to the various nations of the earth, instead of its being confined, as hitherto, to one nation, the Jews. The reader will observe, that these are distinct interpretations. The first takes the passage in reference to individuals; the second in reference to nations. When I consider the context, I find the first nine verses connected together by the conjunction *and*, &c. in such a way as leads me to conclude that the time signified in each is one and the same, namely, that to which the first verse refers, the time when Christ was manifest in the flesh, as descended from the house and lineage of Jesse, the father of David (Acts xiii. 23). Hence I conceive that vers. 6—9 must all refer to the consequences which followed the first coming of Christ, namely, to the calling in of the Gentiles; to the removal of the enmity between Jew and Gentile, by the doing away the ceremonial law (Eph. ii. 14—16); and to the union of his people both among Jews and Gentiles, and their coming together to *his holy mountain*, even to Mount Sion, as set forth in Heb. xii. 22. And I feel confirmed in this from observing, ver. 10, “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious” (Isai. xi. 10). This is expressly quoted in Rom. xv. 12 in reference to the calling in of the Gentiles, as noticed in ver. 9, *that the Gentiles might glorify God for his mercy*. [Note DD.]

[DD.] Those persons who interpret Rev. xx. 4, 5 in a material sense, as referring to the resurrection of the bodies of the saints, interpret Isai. xi. 6—8 also in a material sense, as signifying that the nature of all savage animals will be changed after the second

I shall only refer to one passage more, Isai. xl. 5, *The glory of the Lord shall be revealed, and all flesh shall see it together.* That this does not foretell every human being brought to believe in Christ at some period *yet future*, but the calling in of the Gentiles at the first

coming of Christ; and that the animals here described will actually dwell together upon the new earth. I cannot, however, conceive this to be the true interpretation of the passage, for the following reasons:—*First*, the *rod, stem, branch, root* in ver. 1, do not foretell that a material rod, and a material branch, would grow out of a material stem and roots, but are used in a *figurative sense*. Hence, as this is the introductory verse of the prophecy, the analogy of interpretation would lead me to conclude, that the expressions, also, in vers. 6—8 do not foretell any thing respecting these material animals, but are used in a figurative sense. Nor can I conceive what interpretation can be given of Isai. xxxv. 9, if we understand these expressions in a material sense in Isai. xi. 6—8. *Second*, As the first coming of Christ is expressly foretold in ver. 1, if vers. 6—8 had been intended to foretell events which were to take place after his *second* coming, I feel convinced that there would have been some *express prediction* of that second coming, as there had been of the first. Instead, however, of this, on the one hand there is not the least intimation of any other coming than his first, as described in ver. 1; and, on the other hand, the connective particle, *and*, running through every one of the verses (*but*, ver. 4, in the original is *and*), shews that all these verses are connected with ver. 1; and that all the events described in them are to be the consequences of the coming described in ver. 1; that is, of his first coming. *Third*, As the earth will be burned up at the second coming of Christ, these animals cannot live through this, but must be destroyed with the earth (see note V, page 59). These considerations convince me, that the description in vers. 6—8 are not to be interpreted in a material, but in a figurative sense.

I would, therefore, request the reader to observe, that much the same distinction of animals is exhibited in Acts x. 12 as in Isai. xi. 6—8. The class of *four-footed beasts* in the former, will include the *lamb, kid, calf, falling, cow, ox* of the latter; the class of the *wild beasts* in the former, will include the *wolf, leopard, lion, bear* of the latter; and the *creeping things* of the former, will include the *asp* and *cockatrice* of the latter. When, therefore, (1) I consider this resemblance, and that Acts x. 12 specially related to the calling in of the Gentiles at the first coming of Christ; and (2) when I observe how evidently the preceding verses, 1—5, in Isai. xi., relate also to the first coming of Christ, I cannot but conceive that vers. 6—8 are to be understood in a figurative sense, similar to Acts x. 12; and that they foretell the calling in, at the first coming of Christ, of the Gentiles, described under the figure of the *wolf, leopard, &c.* and their union with the elect remnant of the Jews, described as the *lamb, kid, &c.* in one church, after the ceremonial law, which was the *enmity and middle wall of partition between Jew and Gentile*, was abolished, and peace was thus made between them. In confirmation of this, I would call the reader's special attention to Eph. ii. 14—16.

coming of him who is *the brightness of his Father's glory* (Heb. i. 3), appears to me evident from the reference which the Holy Ghost makes to this passage in Luke iii. 4—6. Hence I collect, that the coming of Christ, of which John was the immediate forerunner, was the time when *the glory of the Lord was to be revealed, and all flesh was to see it together*; and consequently *all flesh* must, I conceive, be understood, not, in reference to *individuals*, of every human being, but, in reference to *nations*, of the Gentiles as contrasted with the one nation, the Jews. This also appears to me to be the signification of the same term, *all flesh*, in the prophecy of Joel ii. 28: “And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy: your old men shall dream dreams; your young men shall see visions.” For the outpouring of the Spirit, which took place after the first coming of Christ, is expressly declared to be the fulfilment of this prophecy: *This is that which was spoken by the prophet Joel* (Acts ii. 16). Consequently, the outpouring of the Spirit *upon all flesh* must have taken place at this period. But, on the one hand, the Spirit *was not* poured out upon every individual of the human species, and therefore the term, *all flesh*, cannot, I conceive, be used in reference to individuals, to signify every human being; and, on the other hand, the Spirit *was* at this period (though not at that precise time) poured out upon *the Gentiles*; so that I conceive *all flesh* is used here in reference to nations, to signify the calling in of the Gentiles*. And this appears to me to be greatly confirmed, by my finding the concluding verse of this same prophecy (ver. 32), the time of which is evidently the same as that of the rest of the prophecy, quoted in Rom. x. 13 for the express purpose of proving that the Gentiles were to be called in and admitted into the same way of salvation by grace with the Jews, as noticed in verses 11, 12.

* I conceive that it is also intimated in this prophecy, that the first preachers of the Gospel would be among the Jews; and that upon them would be poured out the gifts of the Spirit in a peculiar manner, from the expressions in ver. 28, *YOUR sons and YOUR daughters shall prophesy*, &c.; and this appears to have been actually the case at the first preaching of the Gospel.

The observations which I have made upon these passages, in order to shew my reasons for conceiving that they do not refer to individuals, as including every individual of the human species, but to nations, as including the Gentiles as well as the Jews, will, I think, be still further confirmed if we refer to some of the passages in the New Testament, in which such terms as the following, *the world*, *all the world* or *the whole world*, *all men*, *every creature*, occur.—(1) *The world*. Thus in Rom. iv. 13 : “For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” It is evident, from vers. 12 and 16, that this refers to *the Gentiles* being justified by faith as the children of Abraham, and that the word *world* is used for this purpose. So Rom. xi. 12 : “Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles ; how much more their fulness ?” Here also *the world* is evidently the same as the Gentiles ; as it must, I think, be also in 1 Tim. iii. 16 : *God was manifest in the flesh.....preached unto the Gentiles, believed on in the world*.—(2) *The whole world*, or *all the world*. The first commission of Christ to his Apostles, given *before* his death, contained a charge not to go to the Gentiles, Matt. x. 5, 6 : “These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : but go rather to the lost sheep of the house of Israel.” His second commission to them, given *after* his death, we have in Mark xvi. 15 : “And he said unto them, Go ye into all the world, and preach the Gospel to every creature.” When I contrast the second commission with the first ; and bear in mind that the first was given *before* and the second *after* the ceremonial law was abolished, and the middle wall of partition between Jew and Gentile was broken down by the death of Christ (Eph. ii. 15, 16) ; I feel convinced that one object of the second was to remove the restriction from going to the Gentiles, which Jesus had laid upon the Apostles in the first. Hence I conclude, that the terms, *whole world*, or *all the world*, and *every creature*, are used, not in reference to individuals, as implying that they were to preach to every indivi-

dual of the human race; but with reference to nations, in order to include the Gentiles, or all nations, instead of only one nation, the Jews. And this is confirmed by the account given of the fulfilment of the second commission in ver. 20: *And they went forth and preached every where*: so that *every where*, in ver. 20, and *all the world*, in ver. 15, are evidently the same; and both signify, not every human being, nor every individual part of the earth (for the Apostles did not *preach every where* in this sense), but the different nations and parts of the earth, by way of contrast to the one nation and the one land of the Jews. So Paul declares that the Gospel was *come in all the world* (or, the whole world); and that it was *preached to every creature under heaven* (Col. i. 6, 23). These expressions must be understood in reference, not to individuals (for the Gospel had not been preached to every human being), but to the various nations of the world, as contradistinguished from the one nation of the Jews.—(3) *All men*. Thus Jesus says, John xii. 32, *And I, if I be lifted up, will draw all men unto me*. From this I collect, that *all men* were to be drawn to him at the period when he was lifted up. This was not, however, fulfilled in reference to individuals; for every individual of the human race was not drawn to him then, or at any period since. Hence I am led to conceive that this expression, *all men*, is not to be interpreted with reference to individuals. On the other hand, I know that *all men*, in reference to nations, were drawn to him; both as the Gospel was to be *preached among all nations* (Luke xxiv. 47), Gentiles as well as Jews, and as Gentile sinners were drawn to look to him. Hence, therefore, I conclude, that the word, *all men*, is used with reference to the calling in and salvation of the Gentiles, in agreement with Isai. xlv. 22, and xlix. 6 as compared with Acts i. 8, and xiii. 46, 47. And this is confirmed from observing the occasion on which the words (John xii. 32) were spoken; which was, some *Greeks* coming to seek Jesus (vers. 20—22); in reference to which Jesus says, *Now is the judgment of this world: now shall the prince of this world be cast out* (ver. 31). This also convinces me that Jesus used these expressions in reference to the calling in of the Gentile world. So the term, *all men*

(Eph. iii. 9), appears to me, evidently, to be the same as *the Gentiles* (ver. 8). So Titus ii. 11: *The grace of God which bringeth salvation, hath appeared unto all men, teaching us, &c.* Here also the expression, *all men*, seems to be used in reference, not to individuals, but to the preaching of the *Gospel of grace* among the Gentiles, as well as the Jews. [Note EE.]

[EE.] It was from interpreting such expressions as those noticed above, in reference to individuals, that I formerly believed that Christ died for every human being. I now, however, conceive, that when these expressions occur in passages which refer to the atonement, they are to be understood, not in reference to individuals, as signifying every individual of the human species; but in reference to nations, as signifying persons of *various* nations, by way of contradistinction to the *one* nation, the Jews. Thus (John i. 29) John the Baptist said to his disciples, *Behold the Lamb of God, which taketh away the sin of the world.* I conceive a contrast is implied between the lambs provided by men under the ceremonial law, and which had respect to the sins of only one nation, the Jews; and between Christ, who, as *the Lamb of God*, was *fore-ordained by him before the foundation of the world* (1 Pet. ii. 19, 20), and whose sacrifice extends to all nations. So Rom. v. 18, 19, as compared with the reference made to the law in vers. 13, 14, appears to me to signify the same. Thus also, in 2 Cor. v. 19, *the world* appears to be used in reference to the reconciliation of the Gentiles. Paul himself had formerly *known Christ after the flesh* (ver. 16), which, I conceive, signifies that he had made a distinction between Jew and Gentile, by preaching only to the Jews, *of whom as concerning the flesh Christ came* (Rom. ix. 5). But now, after he had been expressly set apart by the Holy Ghost, and sent forth to preach the Gospel to the Gentiles (Acts xiii. 1—4), *he no longer knew Christ after the flesh*, no longer adhered to this distinction in his preaching, but invited Gentiles as well as Jews to be *reconciled to God* in and through Christ (ver. 20). So also in 1 Tim. ii. 1, 4, 6, I conceive the term, *all men*, to be used in reference to the Gentiles (compare ver. 7). The first object of the passage seems to me to exhort Timothy and other Jewish converts to pray for their Gentile rulers and magistrates (vers. 1, 2); and (ver. 8) to lay aside both those *doubtings* and distinctions, which their prejudices would lead them to entertain against praying for any except their own nation; and also that *wrath*, which the oppressions of their heathen governors might produce in their minds, and which would make them unwilling to pray for the heathen kings and rulers (ver. 2), by whom they were then governed. And this appears to me to be enforced in vers. 5, 6, by the consideration that there is *only one God, and one Mediator*, and *one ransom*, whether for Jew or Gentile; a *testimony* to which was now openly borne in the Gospel, in consequence of the Lord's own, or the due times (*καιρος ιδιαις*) being come for making this openly known, and for which purpose the Apostle was sent to preach to the Gentiles, ver. 7. I make these observations, however, merely for the reader's consideration upon this subject.

I have made these observations, in order to bring before the reader my reasons for no longer entertaining the same opinion as formerly, that the Scriptures foretell a time when every human being will know the Lord. I felt convinced, even then, that these prophecies must have been already fulfilled in some sense. As, however, that was not the sense in which I understood such terms as *the world, all flesh, all men, &c.* which I interpreted with reference to individuals, as implying every individual of the human race; so I used to imagine there must be two fulfilments of *the same kind*: the one incipient, which they received at that time; the other complete, which was still future. Thus, when Christ says, *I, if I be lifted up, will draw all men unto me*, I conceived that this had an incipient fulfilment in *great numbers* having been brought to believe in him after his death; and that it would hereafter have a second fulfilment, by *every individual* of the human race being converted. So with regard to Acts ii. 17, I conceived, from the declaration in ver. 16, that this prophecy received an incipient fulfilment by the Spirit being poured out at that time upon a great number of persons. As, however, this did not come up to my idea of the term, *all flesh*, I concluded that it was hereafter to receive a second and complete fulfilment, by the Spirit being poured out upon every individual of the human race. Such a view, however, now appears to me to be erroneous; not merely because I feel convinced that the Holy Ghost has pointed out that these prophecies are not to be understood in reference to the number of *individuals*, but in reference to the number of *nations*; but also because what I have described as the *incipient* fulfilment, appears to me to be, in effect, no fulfilment at all. The terms *all men, all flesh, &c.* if interpreted with respect to the number of individuals, cannot, I conceive, have two meanings; namely, *some* of all men, and *all* of all men; *some* of *all flesh*, and *all* of *all flesh*. And yet the idea of two fulfilments of *the same kind*, the one *incipient*, the other *complete*, does in effect involve two such meanings. For, if we interpret Christ's drawing *all men* to him, in reference to individuals, the term *all men*, in the incipient fulfilment, can only signify *some of all men*, or a *great number of all men*; but in the complete fulfilment it would

have (not the same, but) a different meaning; namely, literally, *all men*. I now, however, conceive, that the same terms, *all flesh*, *all men*, &c. cannot be used in *two different* senses of *the same kind*, and that they can only have one meaning in reference to individuals; namely, *every* human being. Consequently, what is called an incipient fulfilment in this sense, appears to me no fulfilment at all. I use the term, *the same kind*, because I feel assured that the same terms in the same prophecy may be understood in different senses, if they are *not of the same kind*; such as the one sense *literal*, the other *figurative*: as appears to me to be the case by comparing Isai. xlii. 1—3 with Matt. xii. 15—21; Isai. liii. 4 with Matt. viii. 17 and 1 Pet. ii. 24; Hos. xi. 1 with Matt. ii. 15; Jer. xxxi. 15 with Matt. ii. 17, 18. And while, on the one hand, the Holy Ghost appears to me to point out that the terms *all men* and *all flesh* in these prophecies refer to the extension in the number of nations, rather than in the number of individuals; on the other hand, the only ground that I can discover for expecting that there will be a second or complete fulfilment of them in reference to the number of individuals, is, not any declaration of Scripture that there are two fulfilments of this kind signified, but the sense which we ourselves annex to the terms *all flesh*, *all men*, &c. which we meet with in Scripture. Upon the whole, therefore, I conceive that these prophecies will not receive another fulfilment in reference to the number of individuals; and that they do not imply that every human being will know the Lord, and that his Spirit will, at some future time, be poured out upon *all flesh*, in the sense of every individual of the human race, on the following grounds:—*First*, Because the Holy Ghost has indicated that these prophecies were fulfilled at the period of Christ's first coming; and the fulfilment which then took place was, I conceive, the extension of the Gospel among the Gentiles. *Secondly*, Because some parts of the context in each of these prophecies, as I have endeavoured to shew, contain allusions to the calling in of the Gentiles, and are quoted in the New Testament with especial reference to that subject. *Thirdly*, Because to interpret the terms *all flesh*, and *the whole earth*, in these prophecies, with reference to every individual of the

human race, as foretelling the future conversion of every human being, appears to me liable to the following objections: (1) It puts a different sense upon these expressions from that which the Holy Ghost has, I conceive, given to them, and refers them to individuals, whereas he appears to me to refer them to nations: (2) It would leave these prophecies entirely unfulfilled to the present day; because, in the sense assigned to these terms by this interpretation, as denoting every individual of the human race, they never have been fulfilled, though eighteen hundred years have passed away: (3) Because such an idea appears to me to rest upon no other foundation than that we affix our own sense to the words *all flesh, all the earth, all the ends of the earth, &c.* and make this the ground of our interpretation, in opposition to the different sense which the Scriptures themselves appear to me to give us of these words. *Fourthly*, Because I find similar terms, such as *the world, the whole world, all men, &c.* occurring in the New Testament with reference, as it appears to me, to the very same subject; namely, the calling in and salvation of the Gentiles. On these grounds, therefore, I do not conceive that these prophecies foretell any future period when the Lord will pour out his Spirit upon every human being, and bring every one to know him, and see his saving glory in the face of Jesus Christ.

While, therefore, I no longer understand these passages as I formerly did, to imply that there *will be* any such period, the considerations, which I have brought before the reader in the early part of this chapter, appear to me to shew that there *will not be* any such period of universal holiness; but that, whatever increase the church of Christ may yet receive, the world in general will remain, as it did before the Flood, carnal, careless, and secure in a false peace, until *the day of the Lord shall come as a thief in the night*. With a sincere prayer that all who read this little work, may be, not the children of darkness, but the children of light (1 Thess. iv. 1—10), I close this chapter.

CHAPTER V.

CONTENTS OF THE CHAPTER.

General observations respecting the view brought before the reader in this chapter. Suggestions respecting the translation of ver. 4. An outline of the view which the Author conceives may be intended in the passage, and the various considerations brought forward, upon which it is grounded. Some suggestions, as to the possible fulfilment of the prophecy respecting the first resurrection. The Author's view respecting the second resurrection. Observations relative to the binding of Satan, the resurrection of the two witnesses, the seventh trumpet, and the seven vials.

CONTENTS OF THE NOTES.

FF. *On Rev. v. 10.*—GG. *On the translation of Rev. x. 6.*—HH. *On Rev. ii. 20.*—II. *On Rev. xx. 9.*—KK. *On the seven vials.*

IN the preceding chapters I have endeavoured to lay before the reader those reasons which convince my own mind, that *the first resurrection* does not signify either that of the saints at the second coming of Christ, or an universal spiritual resurrection, in consequence of which every human being will be *renewed after the image of God*, during the period of a thousand years. I would now proceed to suggest some considerations respecting this prophecy which have occurred to me as my attention has been more particularly called to the different parts of the chapter. I cannot, however, do this without entreating the reader to bear in mind the following observations respecting the view of the subject which I now bring before him. *First*, I see in the passage itself such objections to either of the above interpretations, as lead me to conceive *they* cannot be right. *Secondly*, Whatever I propose is merely in the way of *suggestion*. The view I bring before him has its difficulties even in my own mind; but they appear to myself to be fewer than those which exist against the others; and a consideration of other Scriptures leads me, upon the whole, to conceive that such *may* be the real meaning of the passage. Did I not believe this, I would not advance any thing further upon the subject; for my object is not to set up any view of my own, but to endeavour, however

imperfectly, to offer some assistance in the elucidation of this subject. I shall, therefore, bring before the reader the Scriptural grounds which appear in my own judgment either to be in favour of this view, or to lessen the objections which might be against it.—*Thirdly*, I would entreat the reader to weigh the whole *candidly*, and, I must add, with prayer. If he is then convinced that the view is contrary to *the mind of the Spirit*, let him put it entirely aside, and consider the preceding part of the treatise as if this last chapter had no existence. The other four chapters are entirely independent of it; and, therefore, if this be altogether erroneous, it would in no way affect the truth of what is laid down in them. I may utterly fail in attempting to give any interpretation of a prophetic passage; yet the objections which I have brought forward to other interpretations will remain entirely unaffected by such a failure. If, therefore, the view which I suggest be altogether erroneous, yet this cannot prove either of the other views to be true. The question as to them is entirely independent of this. And I would request the reader to remember, that my primary object in this little work, as I stated in the commencement, was to endeavour to shew that the ungodly would be raised and judged at the second coming of Christ.

I would begin, therefore, by suggesting an inquiry as to whether the fourth verse is correctly translated. The reader will observe, that in our translation the verbs *sat*, *was given*, *lived*, *reigned*, are in one tense; but the verbs *had worshipped*, and *had received*, are in another. In the Greek, however, they are all in the same tense, the aorist: *εκαθισαν*, *sat*; *εδοθη*, *was given*; *προσεκυνησαν*, *worshipped*; *ελαβον*, *received*; *εζησαν*, *lived*; *εβασιλευσαν*, *reigned*. According to our translation, the time of the *worshipping the beast* and *receiving his mark*, &c. is different from that of the *sitting on the thrones*, the *living and reigning*. The impression which it conveys is, that *the worshipping the beast*, &c. took place in some period antecedent to that during which the persons *reign with Christ*. I cannot, however, perceive that the original implies this. It appears to me, that as these verbs are all in the same *tense* in the original, so they must all refer to the same *time*; and that, whatever be the time

of not worshipping the beast, nor receiving his mark, the same is the time of the sitting on thrones, living and reigning. I conceive, therefore, that the time during which the persons described refuse to worship the beast and his image, is that during which they are sitting upon the thrones, living and reigning with Christ. It is upon this point that my present view of the passage depends. If there are instances in the New Testament, in which verbs occurring in one verse, and in the same tense, signify entirely different times—some referring to time past, in this life, and others to time future, in the life to come—such instances would shew that the verbs in this verse also may refer to different times, although they are in the same tense. But as I am not aware of any such instances, my present impression is, that, according to correct construction, each verb being in the same tense must refer to the same time.

Having made these observations, I would suggest whether ver. 4 would not be more correctly translated thus: *And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of those who were beheaded for the testimony of Jesus, and for the word of God, and such (or whosoever) as worshipped not the beast, neither his image, and received not his mark upon their forehead and their hand, and lived (or they lived) and reigned with Christ the thousand years.* Let the reader therefore bear in mind, that I assume, as the whole basis of my present view, that the verbs *sitting, given, worshipping, receiving, living, reigning*, being all in the same tense, refer all to the same time; and, with this impression, I venture to suggest the following; which, it appears to me, may be the general outline of this prophecy.

First, That a body of persons would arise in the kingdom of the beast, who would, in a figurative sense, sit upon thrones, have judgment given to them, and live and reign with Christ; and that the subjects of this the first resurrection would be characterized by refusing to worship the beast and his image, and would be exposed to persecution, and to be slain for the testimony of Jesus and the word of God: and that a succession of persons so characterized would continue to arise in the kingdom of the beast, and to live and reign with Christ as kings and priests during the thousand years.

Secondly, When this period of a thousand years is ended, and at the commencement of the succeeding period described in vers. 7—10, a *second* resurrection of a similar kind will take place, when *the rest of the dead will live*, as foretold in ver. 5 ; and during this period the *remainder* of the Lord's kings and priests will arise, and live and reign with Christ. This second resurrection, however, will perhaps not be chiefly in the kingdom of the beast, but in other parts ; nor will it be a time of martyrdom ; and after this second resurrection, and during the living and reigning of its subjects, the events foretold in vers. 7—10 will take place.

Thirdly, After the conclusion of this second period Christ will come, and *the judgment of all the dead* will take place, as described in vers. 11—15.

Having thus suggested for consideration the outline of the view which I conceive may be conveyed in this passage, I will now lay before the reader my reasons for this opinion.

First consideration. I would again refer to the construction in the original. This appears to me, as far as I can now judge, to require that we should interpret all the verbs in ver. 4 in reference to the same time ; and, consequently, to imply that the *not worshipping the beast, nor receiving his mark*, takes place during the time that the subjects of the *first resurrection* are *sitting on thrones, living and reigning with Christ*—that is, during the whole period of the thousand years.

Second consideration. I would refer to the expression, *I saw the souls of those who had been beheaded for the testimony of Jesus, and for the word of God.* 1. The Holy Ghost having used the term *souls*, is one of the many reasons which convince me that he does not foretell a material resurrection of the bodies in this passage. 2. He has supplied us with a very similar prophecy in chap. vi. 9, to which I request the reader's attention ; because, as that has been fulfilled, it may, I conceive, serve as a clue to the fulfilment of the prophecy in chap. xx. : *And when he opened the fifth seal, I saw under the altar the souls of those who were slain for the word of God, and for the testimony which they held.* The great similarity of the expression, *the souls of those who had been*

slain for the word of God, and for the testimony which they held, in this passage, to the expression in chap. xx. 4, the souls of those who were beheaded for the testimony of Jesus, and for the word of God, convinces me that the two visions are in this respect of the same kind ; and that the fulfilments must also bear some resemblance to one another. Hence I conclude, that if we can collect what was the fulfilment of the first, this will afford an indication as to the fulfilment of the second also. Upon this subject I would refer to Mede, and Newton, and Gill ; and I find them agreeing with Scott and Guyse in their interpretation of the opening of the fifth seal in chap. vi. 9, as foretelling the persecution of the church of Christ, which began under the Emperor Dioclesian. This was far more extensive and bloody than any which preceded it ; so that this period was emphatically called the æra of martyrs. I conceive that the expression, *under the altar*, may be used for the purpose of marking that the number of martyrs during this persecution would be peculiarly great. They appear to be compared to victims which had been offered in sacrifice upon the altar (Lev. iv. 7, &c.) ; and whose bodies remained below the altar, while the blood was being sprinkled upon it ; and, if the number of sacrifices were exceedingly great, their bodies would remain on all sides below the altar, before the priests would be able to carry them forth (Lev. iv. 12). Hence the expression, *under the altar*, if I am correct in this, may be intended to foretell the very great number of the Lord's people which were sacrificed under that persecution. I suggest this, because I suppose the expression must be meant to shew this peculiarity, by which this persecution was distinguished from the others which preceded it, in agreement with which, as already observed, it was emphatically called the æra of martyrs. The preposition *υποκατω*, appears to me to signify, in reference to the bodies of the sacrifices, *below* (or *beside*), rather than *under*, as it also seems to me to mean in Mark vii. 28. But I merely suggest these ideas ; I do not pretend to say this must be what is implied by the expression *under the altar* ; although I conceive it refers to the peculiarly great number of the martyrs in this persecution.

The consideration, therefore, of this passage strength-

ens my conviction that the vision in Rev. xx. 4 does not foretell the resurrection, in either a material or figurative sense, of those who *had been* martyrs. First, In the vision in chap. vi. 9, of the souls of those who were slain for the word of God, &c. persons were seen by John in a disembodied state, and as slain, in order to represent that the period then signified, that of the *fifth seal*, would be one during which the bodies of multitudes would be put to death for the word of God and for the testimony which they held. So I conceive that in the similar vision in chap. xx. 4, of the souls of those who were beheaded, &c. persons were seen by him in a disembodied state, and as slain, in order to represent that the time there signified—namely, that of the *first resurrection*—would be one during which the bodies of multitudes would be put to death for the word of God and for the testimony of Jesus. Hence, therefore, I conceive that the vision does not foretell the resurrection of the saints in their glorified bodies.—Secondly, The vision in chap. vi. 9 foretold the existence of persons not merely endued with the spirit of martyrs, but who would themselves be martyrs. So I conceive the similar vision, in xx. 4, foretells the rising up of a body of persons, not merely endued with the spirit of martyrs, but who would themselves suffer martyrdom; and that the time of the *first resurrection*, like that of the *fifth seal*, would be marked by multitudes being put to death for the word of God.

I would here call the reader's attention to the declaration made in chap. vi. 11: *It was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled.* As this is in answer to their prayer in ver. 10, I conceive that during this season of their resting, or waiting, the number of the martyrs was to be fulfilled, or completed; and that then the blood of those who were slain under the fifth seal, as well as of these *their brethren*, would be avenged on them that dwell on the earth (ver. 10); that is, perhaps, on the Roman empire. Now, as this persecution was itself the last under the Roman empire in its Pagan form, and was succeeded by the empire becoming nominally Christian under Constantine, the completion of the number of the martyrs, here foretold, must take place under the Roman empire in its nominally Christian state. It will,

of course, include all the real followers of Christ who suffered martyrdom under the Arian persecutions, in the period which followed Constantine's reign: but these appear to have been comparatively few; and the seat of the empire was then removed from Rome to Constantinople. Hence I should rather conceive that this filling up of the number of the martyrs refers more especially to those who would be slain under the Roman power in its Papal form. When, therefore, I come to the declaration in Rev. xx. 4, *I saw the souls of those which were beheaded, &c.*, its similarity to that just noticed leads me to conceive that it resumes, as it were, the subject of chap. vi. 11; and points out that the filling up or completing the number of the martyrs, there foretold, would take place chiefly at the first resurrection, but in some degree during the whole Millennial period, in the Roman empire under the dominion of the beast in its Papal form. At the close of this period, I conceive, the judgments of God of the most terrible kind will be poured out upon the kingdoms of the beast, which seem to me the same as *the earth* (vi. 10); and the blood of all the martyrs will be required of mystical Babylon (xviii. 20, 24). The expression, *a little season*, occasions a difficulty upon this point. But I cannot myself trace any *season* already past answering to the word *little*, during which it could be said that the number of martyrs has been filled up or completed.

The reader will observe, I do not consider the expression, *I saw the souls of those which had been beheaded, &c.* to signify either a resurrection of the martyrs themselves in glorified bodies, or of persons endued with the spirit of the martyrs; but to be similar to that in chap. vi. 9. If the expression in chap. vi., *I saw under the altar the souls of those which were slain for the word of God, and for the testimony which they held*, foretold an æra of martyrdom under Rome Pagan, I conceive the similar expression in chap. xx. 4, *I saw the souls of those who were beheaded for the word of God, and for the testimony of Jesus*, foretells a period during which martyrdom would exist under Rome Papal.

Third consideration. Another part of the designation given in ver. 4 is, *I saw....such as worshipped not the beast, and received not his mark*. I have endeavoured to shew, in pages 14, 15, that this designation, even according to

our translation of the passage—viz. *such as HAD not worshipped the beast, &c.*—would convince me that *the first resurrection* cannot be the same as that of all the saints in their glorified bodies. It equally leads me to conceive, that it is not given as a designation of persons living after the kingdom of the beast has ceased, and during a period of universal holiness, so that it should be taken merely to signify that every human being will be endued with the same spirit as those who in former ages *had refused to worship the beast and his image*. (See page 109.) I do not consider that John's seeing *such as worshipped not the beast and received not his mark*, was intended to foretell a resurrection of persons of a similar spirit with those who *had not*, in some former period, worshipped the beast, &c., but the rising up of a body of persons, who would themselves refuse to worship the beast, &c. As those, in chap. xix. 20, *who received* (λαβόντας) *the mark of the beast, &c.*, signify not merely persons of the same spirit as those who received this mark, but persons who themselves received it; so those *who received not* (οὐ λαβόν) *the mark of the beast, &c.*, in chap. xx. 4, must, I conceive, signify persons who themselves refused to receive it, and not merely persons of the same spirit.—When, therefore, I combine this consideration with the first—viz. that all the verbs in the original are in the same tense—I feel a strong conviction in my own mind that this designation belongs to persons who live in the time and kingdom of the beast, but who refuse to worship his image or to receive his mark. The millennial period I conceive to be one during which a succession of such persons in the kingdom of the beast *live and reign with Christ*.

Fourth consideration. The declaration made in ver. 6, *on such the second death hath no power*, appears to me to confirm the observations made under *the second consideration*. This declaration seems to shew that those, concerning whom it is made, cannot be such as are in their glorified bodies (see page 18), nor such as are living during a period of universal holiness and peace (see page 113). It would appear to me to be applicable only to persons who have not yet undergone the *first death*, but are in a peculiar manner exposed to it for Christ's sake. The Lord's persecuted people may be called upon to be *faithful unto death*; they may be

liable to be brought under the power of the first death on account of the testimony of Jesus (ver. 4) ; and those who inflict it upon them may live and be in prosperity. But, after man hath killed the body, he hath nothing more that he can do (Luke xii. 4). The Lord's martyrs shall be exposed to no more death; the second death hath no power over them; while those who persecuted and killed them, and who died in this state, will be cast into the lake of fire, which is the second death (vers. 14, 15). Such a declaration, therefore, appears to me peculiarly applicable to the saints while in this life, and exposed to the first death for the word of God. Hence I see its full meaning with respect to those who partake of the first resurrection, if I interpret them to signify a body of spiritual persons arising in the kingdom of the beast, holding the testimony of Jesus, and refusing to worship the beast and his image. They would, on this account, be exposed to suffer the first death; and the declaration, that the second death should have no power over them, would appear to me peculiarly appropriate.

Let me remark a twofold confirmation of this. *First*, the similar declaration made in the epistle to the church at Smyrna (Rev. ii. 11), *He that overcometh shall not be hurt by the second death*. Some of the Lord's people therein were about to endure imprisonment and tribulation, and are called upon to be faithful unto death (ver. 10); in agreement with which the Lord gives the encouraging promise, *He that overcometh shall not be hurt by the second death*. And we may observe, that as this is the only one of the seven churches which is warned to expect martyrdom, so the promise of not being hurt by the second death is given to this church, and to no other. Hence, therefore, I conceive the similar declaration in chap. xx. 6, concerning those who partake of the first resurrection, implies that they would be exposed to persecution and death, in somewhat the same manner as the faithful believers in Smyrna.—*Secondly*, I find the second death noticed in chap. xxi. 8, where those are designated who will have their part in the lake which burneth with fire and brimstone, which is the second death. The first designation given of them is the fearful, by which I conceive is signified those who through fear of man would not follow Christ, or renounced his service after having made a profession of his name. They seem to be contrasted with

the character described in verse 7, *He that overcometh*. If the reader will consider Luke xii. 4—9, he will find the following points set forth respecting this fear. The folly of the fear of man (ver. 4); and the wisdom of fearing God (ver. 5), as shewn by a consideration of the power, the faithfulness, and the care of God over his people (verses 6, 7); and lastly, the effect of the fear of man, viz. a renunciation or denial of Christ (verses 8, 9). From this, therefore, I conceive that *the fearful* in Rev. xxi. 9 signify such as, through the fear of man, were ashamed of Christ (Mark v. 38), or renounced him. Hence the declaration that they will suffer the second death, appears to me to shew the peculiar appropriateness of the promise in chap. xx. 6, that *the second death should have no power over such as partake of the first resurrection*, if we consider them to be persons who *refuse to worship the beast and his image*, although thereby exposed to persecution and death. Such would be of a character and conduct opposite to that of *the fearful*; and in agreement with this would be the different end of each,—the fearful suffering, and those who refuse to worship the beast escaping, *the second death*. This fourth consideration, therefore, appears to me to be closely connected with the two preceding ones, and to confirm the interpretation which I have suggested of the expression *the souls of those who had been beheaded for the testimony of Jesus*, as signifying that the subjects of the first resurrection would be exposed to persecution, and even death itself, for the testimony of Jesus. It seems equally to support the third consideration, and to shew that the not worshipping the beast is intended to be a personal designation of those who partake of the first resurrection.

Fifth consideration. The declaration in the latter part of ver. 6, *they shall be priests of God and of Christ, and shall reign with him*, appears to me to shew, that those who partake of the first resurrection are in the Gospel church of Christ, and in a state, not of glory, but of grace. *First*, the term βασιλευω, reigning or exercising kingly authority, is frequently used in a figurative sense. Thus in Luke xix. 14 it is used to represent the spiritual kingdom of Christ, as rejected by the Jews. *Death* is said to reign (Rom. v. 14); and *grace* (Rom.

v. 21). *Sin* is spoken of as *reigning*, in reference to the power it possesses in the natural man (Rom. vi. 12). The Corinthian church is said to be *reigning* in a figurative sense, 1 Cor. iv. 8; and in Rev. xvii. 18 the spiritual authority and influence of the Romish church over the kings of the earth is described by *the woman reigning* (Gr. having a kingdom over them). Thus we see that the idea of reigning, or exercising kingly authority, frequently occurs in a figurative sense, and as expressing (not carnal, but) spiritual authority of some kind. The word *θρονος*, throne or seat, which occurs in verse 4—I saw thrones and they sat upon them—is also used in a figurative sense in this very book. Thus, chap. ii. 13, *the throne* (*θρονος*) of Satan is said to be at Pergamos, not in a literal but in a figurative sense, to denote the great influence and authority he exercised there as *the prince of this world*. So the twenty-four elders are described as sitting on *thrones* (*θρονους*), chap. iv. 4. As they are not twenty-four literal persons, but, with *the living creatures* (*ζωα*, chap. iv. 6), appear to be emblematical of the church of Christ during the time described in the book of Revelations; so their *thrones* are not, I conceive, to be understood literally, but figuratively, in reference to the kingly authority of the church during the Gospel period.

Secondly, Let us observe the description given of the present state of the believer, under the Gospel. Thus he is said to have been *raised with Christ, and made to sit with him in heavenly places* (Eph. ii. 6). Here the reader will observe, that the believer is *now sitting with Christ in heavenly places*, in consequence of *having been raised with him*. So in 1 Pet. ii. 9, believers, in their present state, are called a *kingly* (*βασιλικον*) *priesthood*. In Rev. i. 6, they are described as being *made kings and priests*; which evidently refers to this life, because they are in this life *washed from their sins in the blood of Christ* (ver. 5); and the verbs, *washed* and *made*, being both in the same tense, must, consequently, refer to the same time. The resemblance to this of the declaration in chap. xx. 4, *they shall be priests of God and of Christ, and shall reign with him*, leads me to conceive that the state of the persons so described is the same as that of those who are designated, in chap. i. 7, as having been made *kings and priests*: and, consequently, that the time signified in chap.

xx. 6 also must be that of the present life ; and that *the sitting on the thrones, living and reigning with Christ*, take place in this life, under the Gospel. This appears to me to be confirmed by referring to the *priesthood* of the believer. 1st, This is expressly declared to be of a spiritual kind. *Ye also, as living (ζωντες) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ* (1 Pet. ii. 5). As therefore the priestly office of the believer is not carnal, but spiritual ; so, by analogy, the kingly office, which is connected with it, is also spiritual ; and its authority and power is, I conceive, not of a carnal, but spiritual kind. 2dly, The time of the priesthood of the believer is described in the above passage to be that of the present life ; and the sacrifices which believers are to offer up as priests, are such as they offer in this life. See Rom. xii. 1, Heb. xiii. 15. But the time of his reigning is the same as that of his priesthood, and connected with it ; and therefore, I conceive, the time during which he reigns must also be that of the present life. These considerations, therefore, convince me that the *reigning* in chap. xx. 6 does not foretell any carnal power conferred upon the saints, but spiritual authority, answering to the description which Christ gives of his kingdom under the Gospel, *My kingdom is not of this world* (John xviii. 36, 37), and to that of the kingdom of God, which is *righteousness and peace and joy in the Holy Ghost* (Rom. xiv. 17). Hence I conceive the living and reigning of the persons there described foretells their spiritual life, and reigning over the fear of man and the errors and seductions of the beast, over sin, the world, &c. [Note FF.]

[FF.] We meet with a similar declaration in chap. v. 9, 10 : *Thou art worthy to take the book, and to open the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation ; and hast made us unto our God kings and priests : and we shall reign on the earth.* This is part of the song of the elders and the four living creatures, who unitedly seem to represent the church of Christ ; not, as I conceive, in a glorified state, but in her state of prayer (ver. 8), during the period signified in the book of Revelation. They sung this *new song* upon the *Lamb taking the book which had the seven seals* (vers. 7, 8), and which contains the prophetic history of the church from the time represented by the first seal, and during the whole period signified under the other six seals. The *first* seems descriptive of the triumphant progress of the Gospel, on its going forth in the first ages of

The declaration, therefore, relative to the priesthood and reigning of the subjects of the first resurrection, leads me, by comparing it with what other Scriptures indicate concerning the priesthood and reigning of believers in this life, to conceive, that it refers to saints, not after the resurrection of their bodies, but in the Gospel church, as *risen with Christ*. The expression in ver. 4, *judgment was given them*, appears to me to imply, that while *sitting on the thrones* they would be endued, not with power to execute, but with authority to denounce judgment upon the beast, and those who worship his image. In chap. xi. 5, 6, it is said of the two witnesses, *Fire proceedeth out of their mouth, and devoureth their enemies : and if any one hurt them he must thus be killed. These have power to shut heaven, that it rain not in the days of their prophecy : and have power over waters to turn them to blood, and to smite the earth with all plagues, &c.* All commentators, however, as far as I am aware, interpret this as indicating, not any carnal power or temporal dominion, but spiritual authority conferred upon them. See Mede, Newton, Gill, &c. *in loco*. And by analogy with this, and with the figurative character of the preceding context in chap. xx., I conceive the expression *judgment was given them*, is to be interpreted, not in a literal but figurative sense.

Sixth consideration. The declaration in ver. 6, leads me to conceive, that the meaning of the passage may be something of the kind I have suggested. The two declarations, *The rest of the dead lived not again till the*

Christianity (chap. vi. 1, 2, and see Mede, Gill, &c. *in loco*), and *the dead being judged* appears to be the winding up of the whole under the seventh seal (chap. xi. 18). Hence I conceive that the declaration, *We shall reign upon the earth*, which was made by the church upon the Lamb's taking the book, refers to her reigning in the figurative sense noticed above, from the time of the first preaching of the Gospel, until the *judgment of the dead*. In confirmation of this I would observe, that as the verbs *redeemed* (ver. 9), and *made* (ver. 10), are in the same tense, so they must, I conceive, signify the same time. But the church is described as being redeemed by the blood of Christ while in her Gospel state and in the kingdom of grace (Eph. i. 7, and 1 Pet. i. 18, 19) : hence I conceive the being *made kings and priests* is also in this life, in agreement with chap. i. 5—7 ; and that the declaration *we shall reign on the earth*, refers to the church's reign upon earth in the Gospel kingdom of Christ, and not after the resurrection of the saints.

*thousand years were ended, and This is the first resurrection, convince me (1) that there is to be a second resurrection of the same kind as the first, and (2) that this is to take place at the end of the thousand years; and, therefore, that the first resurrection must be interpreted in such a way as to agree with both these points. This proves to my own mind, that it cannot signify either that of the saints in their glorified bodies, or an universal spiritual resurrection; because neither of these agree with each of the above two points. See pages 18 and 110. On the other hand, the view which I now suggest appears to me to harmonize in both these points with what is laid down in ver. 5. (1) The second resurrection would be of the same kind as the first, both as the *dead*, who are to *live again at the end of the thousand years*, would signify persons dead in the same sense as those who partook of the *first resurrection*; and also as their *living again*, or *reviving*, would be of the same kind, namely, *living with Christ*. (2) The second resurrection would take place at the end of the thousand years. I shall endeavour also to shew that the Scriptures do decidedly foretell a future resurrection of this very kind, and preceding the events noticed in verses 7—10. Hence, therefore, I am led to conceive that this may be a correct view of this passage.*

Seventh consideration. The last consideration which I shall bring before the reader, is the impression on my mind, that *the beast*, in some form or other, is to continue till the second coming of Christ, which, for the reasons assigned in the first two chapters, I feel convinced will be the time of the judgment described vers. 11—15. The reason of the above impression is twofold:—*First*, the declaration made in 2 Thess. ii. 8, *Whom the Lord will consume (αυλωσει, Luke ix. 54; Gal. v. 15) with the spirit of his mouth, and shall destroy with the brightness of his coming (παρσιας)*. We cannot, perhaps, infer with absolute certainty, that this refers to the second coming of Christ, because the same word (*παρσια*) *coming*, occurs in the next verse in a figurative sense. Still the impression on my own mind is, that the personal coming of Christ is meant here, as it is in verse 1. Hence I conceive, that, though the first clause may indicate a previous wasting of the power of *the man of sin*, in some

respect, or under some form, by the *spirit or breath of Christ's mouth*, in a figurative sense (compare Isai. xi. 4); yet *the final destruction* of the man of sin will not take place before the second coming of Christ. *Secondly*, I have the same impression from Rev. xix. 20, *These both were cast alive into a lake of fire burning with brimstone*. Two circumstances are here foretold concerning the beast and the false prophet: (1) that they shall *both be cast into a lake of fire*; (2) that they shall be *living* (ζῶντες) at the time of their being so cast. The lake of fire appears to be evidently the same as in chap. xx. 10 and 15; and the impression on my mind is, that the casting into the lake of fire, foretold in these three passages, will take place at one and the same time, namely, that of the judgment described chap. xx. 12—15. (1) As it is expressly declared that Satan is *reserved unto the judgment of the great day* (Jude 6), I collect that the *casting of him into the lake of fire*, foretold in ver. 10, will be at the time of the judgment. (2) The lake of fire is evidently the final place into which the ungodly, as well as Satan, will be cast to be *tormented for ever*; and therefore I do not conceive it will, so to speak, be opened before Christ sits upon the throne of judgment, as in ver. 12. (3) The designation given in ver. 15, of those who will be cast into it after the judgment—namely, *Whosoever was not found written in the book of life*, is evidently a general one, which would include all who live and die worshippers of the beast. (4) All the worshippers of the beast who have died before the second coming of Christ, will, evidently, form a part of *the dead who stand before God* (ver. 12), and will be cast into the lake of fire at the time of the judgment; and, therefore, I conceive that what is described as the casting of the beast himself into the place of eternal torment, will not take place (as, if we suppose chap. xix. 20 to precede the millennial period, it would be) more than a thousand years before the time when such vast multitudes of his worshippers will be cast therein. These considerations, therefore, combined together, produce a strong impression in my mind that the casting of the beast and false prophet into the lake of fire will synchronize with the judgment described chap. xx. 11—15. And the declaration that they are *living* at the time of being so cast, appears

to me to mark that the beast will continue, in some form or other, to have life even unto the day of judgment ; and, consequently, through the whole millennial period. On this view, I see the force and propriety of the designation in chap. xx. 4, of those who live and reign with Christ during that period ; namely, that they *worshipped not the beast, nor received his mark* ; because the beast would be living and exercising authority through the whole period, and a refusal to worship him would be a distinguishing characteristic of the sincere followers of Christ.

Any one who has studied the book of Revelation, or the prophetical books of the Old Testament, will know that no conclusive objection to what I have now suggested can be urged from the order of the chapters. We cannot infer that the events of chap. xx. must necessarily be posterior to those in chap. xix. ; because such a rule would by no means hold good with respect to many other parts of the book. It is said in verse 10, *The devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are.* The reader will observe that the word *are* is not in the original, but is an insertion of our translators. As, for the reasons already mentioned, I conceive that the casting of the beast into the lake of fire takes place at the same time as that of Satan, so the declaration (*where the beast and false prophet*, ver. 10) seems to me to be intended to point out, not a priority of time in the one being cast before the other, but the identity of the place of torment, as there had been identity of sin and combination of power. I would, however, repeat the observation, already frequently made, that I merely lay before the reader the impression in my own mind upon this point, and the scriptural ground which, I conceive, there is for it, leaving him to judge how far there is any validity in the whole.

Having thus endeavoured to give a general outline of the view which I now take of this prophecy, and the various considerations which lead me to conceive it may be well founded ; I would proceed to offer some suggestions, as to what may be the fulfilment of the prophecy, on supposition that the view is correct.

First, I conceive that the prophecy concerning the

first resurrection may have received its fulfilment in the rising up of that body of sincere followers of the Lamb who were designated by the various titles of Waldenses, Albigenses, Paterines, &c. (1) They arose in the kingdom of the beast, in which real Christianity had once lived, but which death seems to have pervaded at the time when they arose in it. (2) They were characterised by refusing to worship the beast and his image. (3) Upon their thus arising, and refusing submission to the authority of the Church of Rome, persecution of the most violent kind commenced against them in the Roman empire, under its nominally Christian form; and tens of thousands of them were put to death *for the testimony of Jesus, and for the word of God*. I shall not enlarge upon the history of this body of *kings and priests unto God*; but content myself with referring the reader for particulars either to Jones's History of the Christian Church, or to a little work called "A History of the Waldenses, from the earliest Period to the present Time." I do this, not merely because I am unwilling to swell the size of this already too large treatise, but because my chief object in this chapter is to adduce the *scriptural* ground upon which my view is formed. They appear to have arisen about the middle of the ninth century; about, or soon after, the time that Claude, bishop of Turin, had finished his labours; and a succession of such persons has been continued in the kingdom of the beast—including, as I conceive, the Lollards, and the followers of Wickliffe, and of the reformers Luther, Zuinglius, &c.—who have refused to worship the beast and his image, ever since that time. The expression, *they lived and reigned with Christ the thousand years*, does not appear to me to imply any thing more than a continued succession of persons so characterised during that period; as the two witnesses prophesying in sackcloth during the 1260 years (ch. xi.) does not signify any two individuals, but a succession of witnesses to "the truth as it is in Jesus," rising up and bearing their testimony during that period. See Mede, Newton, and Gill, on the passage.

The second resurrection, or the living again of the rest of the dead (ver. 5), will, I conceive, take place by the conversion of the Jews, and, with them, of a vast number of

Gentiles, into the church of Christ, after the millennial period is ended.

The considerations which lead me to expect this are as follows.

First consideration. The Scriptures appear to foretell in express terms the conversion and ingathering of the Jews into the church of Christ, and that under the very figure of a resurrection. I might, in proof of the first of these points, refer the reader to a great number of passages, which contain clear indications of the future conversion of the ancient people of God. I shall, however, confine myself to Ezek. xxxvii. 1—14 : “The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley, which *was* full of bones,² and caused me to pass by them round about ; and, behold, *there were* very many in the open valley ; and, lo, *they were* very dry. 3 And he said unto me, Son of man, can these bones live ? And I answered, O Lord God, thou knowest. 4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord : 5 Thus saith the Lord God unto these bones : Behold, I will cause breath to enter into you, and ye shall live ; 6 and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live ; and ye shall know that I *am* the Lord. 7 So I prophesied as I was commanded : and as I prophesied, *there was* a noise, and, behold, a shaking, and the bones came together, bone to his bone. 8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above : but there *was* no breath in them. 9 Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God ; Come from the four winds, O breath, and breathe upon these slain, that they may live. 10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. 11 Then he said unto me, Son of man, these bones are the whole house of Israel : Behold, they say, Our bones are dried, and our hope is lost : we are cut off for our parts. 12 Therefore prophesy, and say unto them, Thus saith the Lord God : Behold,

O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. 13 And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves, 14 and shall put my Spirit in you, and ye shall live, and I shall place you in your own land : then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

The reader will observe the following, among many other points which are set forth in this passage. *First*, the whole house of Israel represented, under the figure of dry bones, as being spiritually dead (vers. 2, 11). *Secondly*, the prophesying upon them, which indicates, I conceive, that the outward means to be used for their living will be the preaching of the Gospel (ver. 4). *Thirdly*, the outpouring of the Spirit upon them (ver. 9—14), by which spiritual life is communicated. *Fourthly*, their resurrection and living, as indicated vers. 10, 12, 13, 14. The consideration of this remarkable prophecy concerning the resurrection of the whole house of Israel, leads me to conceive that this is the event foretold in Rev. xx. 5, as the living again of the rest of the dead.

Second consideration. Connected with the above resurrection of the whole house of Israel, I find a great ingathering of the Gentiles also foretold under the same figure of a resurrection, Rom. xi. 15 : *For if the casting away of them (the Jews) be the reconciling of the world, what shall the receiving of them be but life from the dead ?*" The casting away of the Jews as a nation, for their rejection and crucifixion of Christ, was the reconciling of the world, that is, of the Gentiles (ver. 12), who were then called in, and admitted to partake of the benefits of the redemption which Jesus had wrought out. The Jews are, however, hereafter to be received as a nation into the church of Christ ; and this will be to the Gentile world as life from the dead. In this passage, therefore, a great ingathering of the Gentiles, which will take place in connexion with, and perhaps in consequence of, the receiving of the Jews as a nation into the fold of Christ, is foretold under the figure of life from the dead, which is the same as that of the living again of the rest of the dead in Rev. xx. 5. This is intimated in ver. 12 also, as being connected with the future fulness of Israel, that is, with Israel being brought

into the fold of Christ : *Now if the fall of them be the riches of the world*, (that is, if the fall of the Jews was the time and way of the first admission of the Gentile world to partake of *the unsearchable riches of Christ*) *how much more their fulness ?* This evidently contains a prediction, that at the time of the fulness of the Jews, which appears evidently to be the same as their resurrection foretold in Ezekiel, a far greater number of the Gentiles will be brought to believe in Jesus, than had been at the time of the fall of the Jews, when the Gentiles were first called in. And the expression in ver. 25, *blindness in part is happened unto Israel, until the fulness of the Gentiles be come in*, appears to me to imply, 1. That the blindness will then be removed entirely from the house of Israel, in agreement with the declaration concerning them, 2 Cor. iii. 16, 17 : " Nevertheless, when it shall turn to the Lord, the vail shall be taken away : Now the Lord is that Spirit ; and where the Spirit of the Lord is, there is liberty : " and, 2. That the cotemporary ingathering of the Gentiles will be so great that it is styled *their fulness* on this as well as other accounts. I would, however, venture to observe, that as the idea of a resurrection implies that there had once been life ; and as, upon this view, *the first resurrection* appears to me to take place in the kingdom of the beast, where there had once been the life of real vital Christianity ; so, I conceive, the same idea and analogy would lead me to expect that the great scene of the second resurrection, as regards the Gentiles, will extend to countries where vital Christianity once flourished but is now extinct ; such as Greece, Turkey in Europe, Asia Minor, Syria, Palestine, and the northern parts of Africa, which are under the dominion of the Eastern Antichrist, and would be more immediately affected by the conversion of the Jews and their return to the land of Canaan.

Third consideration. The events foretold in Rev. xx. 7—11, and which are to follow the second resurrection, or the living again of the rest of the dead, appear to me to be the same as those which are foretold in Ezek. xxxviii. and xxxix., &c. and which are to follow the resurrection of the *whole house of Israel*, as predicted in the xxxviiith chapter ; which appears to me to furnish another strong presumption that the second resurrection,

or the living again of the rest of the dead, will coincide with the resurrection of the whole house of Israel. First, After the resurrection of the house of Israel, nations designated by the title of *Gog and Magog* gather themselves together (Ezek. xxxviii. 2—7). So after the second resurrection, or *living again of the rest of the dead*, which is to take place at the end of the thousand years (Rev. xx. 5); and at the commencement of the period described ver. 7—10, the nations, expressly designated by the same title of *Gog and Magog*, are gathered together to battle (ver. 8); and the reader will observe, that these titles occur in no other passage of Scripture. Secondly, The nations in Ezek. xxxviii. who come up against the mountains of Israel (ver. 8), are described as coming from the various quarters of the earth (ver. 5, 6). So in Rev. xx. 8, the nations are described as coming from the four corners of the earth. Thirdly, Their great multitude is set forth in Ezek. xxxviii. by their being described as *many people* (ver. 6: Hebrew, *peoples*), *a great company* (ver. 4), *a mighty army* (ver. 15), and *as a cloud to cover the land* (ver. 16). So in Rev. xx. 8, the number of the nations who are gathered together is said to be *as the sand of the sea*; and the Septuagint uses the same verb (*αυαβαινω*) in Ezek. xxxviii. 9, *thou shalt ascend*, &c. as occurs in Rev. xx. 9, *went up* (*αυεβησαν*). Fourthly, *Gog and Magog* are described as going up against the mountains of Israel, which have been brought out of the nations, Ezek. xxxviii. 8. So they are described as *compassing about the camp of the saints, and the beloved city*, Rev. xx. 8. This expression, *the beloved city*, is, I believe, introduced for the first time in the Book of Revelations in this passage; and may, I conceive, have some reference both to the gathering together of the Jews, who, as touching the election, still continue to be beloved for the fathers' sake, and will then be gloriously manifested to be so (Rom. xi. 28); and also to Jerusalem, which, when the times of the Gentiles are fulfilled, will no longer be trodden under foot by them, as it now is (Luke xxi. 24, and compare Rom. xi. 25). Fifthly, The judgment which is to overtake and destroy them is described in Ezekiel: *I will rain upon him, and upon his band, and upon the many peoples which are with him, an overflowing rain, and great hailstones, fire, and brimstone* (xxxviii. 22): and again, *I will send a fire upon*

Magog, &c. (xxxix. 6). So in Rev. xx. 8, it is said, *Fire came down from heaven and devoured them.* This striking coincidence, both in the title of Gog and Magog, which occurs in Ezekiel, and is noticed in no other passage of Scripture except Rev. xx., and also in the various parts of the two prophecies, convinces my own mind that the Holy Ghost foretells the same course of events in each of them.

These various considerations, therefore, lead me to conceive that the second resurrection, or *the living again of the rest of the dead* (ver. 6), will be fulfilled in the spiritual resurrection of the whole house of Israel, and of a vast multitude of Gentiles, as a consequence of and connected with that glorious event.

It will be necessary now to notice the binding of Satan, foretold in verse 3. Many of my readers, simply on this ground, may be disposed at once to reject all that I have now ventured to suggest. They may be ready to say, "This view cannot be true, for we see no symptoms of the binding of Satan; and yet it suggests that we are living in the thousand years during which he is declared to be bound." I will venture, therefore, to make the following observations upon this subject.

First, I would suggest a doubt as to whether our translation may not render the original rather incorrectly. The expression in the original, in verse 3, is *ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἀχρὶ τελεσθῇ τὰ χίλια ἔτη.* This, I conceive, might be translated, *that he should not deceive the nations yet until the thousand years shall be finished.* [Note GG.] But, even if we do not render *ἔτι*

[GG.] We have a somewhat similar mode of expression in chap. x. 6, where the angel is represented as swearing *ὅτι χρόνος οὐκ ἔσται ἔτι: ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου ὅταν μελλῇ σαλπίζειν, καὶ τελεσθῇ τὸ μυστήριον, &c.* Our translation of this, *that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished,* appears to be incorrect. It ought rather to be, *that the time* (that is, of the things which the seven thunders uttered, and which John was about to write, but was commanded to seal up, verse 4) *shall not be yet, but in the days of the voice of the seventh angel, when he shall begin to sound, and when the mystery of God shall be finished, &c.:* and the similar expression in chap. xx. 3, *ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι,* might, I conceive, be translated, *that he should not deceive the nations yet, until the thousand years are ended.*

yet, in reference to time, I do not conceive that we are warranted in the use of the word *any*, in the expression *any more*; but that it should be rendered *that he should not deceive the nations more, or longer, until, &c.* I mention this because the expression *any more* seems to me stronger than the original warrants, there being no double negative, like $\alpha \mu \eta$, and conveys an idea of the total suspension of all the influence of Satan, which does not appear to me to be signified in the original.

Secondly, I conceive from the parable of the tares and the wheat, that there never will be a time during which the influence of Satan will be entirely suspended, but that he will be continually engaged in sowing tares among the wheat until the second coming of Christ. (See pages 24, 116.)

Thirdly, *The nations*, in verses 3, 8, seem to me to refer only to the ungodly, and not to include the saints, but to be entirely distinct from them (see page 107). It appears to me that Satan's *deceiving the nations* refers neither to the warfare which the people of God have to maintain with him in their own souls, nor even to his influence as *the god of this world*, by which he *blinds the minds* of men in general in *unbelief* (2 Cor. iv. 4); and that the binding of him signifies merely that he would be restrained during the millennial period from deceiving the nations of *the ungodly* by some peculiar species of ($\pi \lambda \alpha \nu \eta$) error, into which he will be permitted to lead them after that period is ended. The deception or error is not, I conceive, of a general but of some particular kind, the effect of which is pointed out in verses 8, 9, by the *nations which are in the four quarters of the world, Gog and Magog, being gathered together to battle, going up on the breadth of the earth, and compassing the camp of the saints about, and the beloved city.* What this particular kind of ($\pi \lambda \alpha \nu \eta$) error or deception will be in itself, I conceive, only the event will determine. As, however, Satan is described as being loosed out of *the bottomless pit* (ver. 3), it appears to me that the error may possibly have some kind of connection with what is described under *the sounding of the fifth angel* in chapter ix. 2—11, which is supposed to refer to the Mohammedan delusion. See Mede, Newton, Gill, Scott, on the passage. And, as I conceive the Jews will be

gathered into the land of Canaan, and that that and the countries more immediately under the dominion of the Mohammedan power will be peculiarly the scene of the second resurrection; so it appears to me, on this ground also, that the *πλανε*, or error or deceit, which will then break forth under the influence of Satan, will peculiarly affect the nations now under Mohammedan delusion, and may have some, though I pretend not to conjecture what, kind of connexion with that. All this, however, I merely throw out in the way of suggestion, as to what may possibly be the case.

As the reader will, I doubt not, regard the observations which I have now made, respecting the binding of Satan, as falling entirely short of the view which he has been accustomed to take upon this subject, I would call his attention to some of the many strong expressions which occur in other passages of Scripture, respecting Satan and his influence. I do this in order that he may be led to consider, whether he has not perhaps annexed rather too strong a meaning to the declaration in Rev. xx., concerning the binding of Satan. Thus, the devil and his angels are described as being already *cast down into hell—delivered into chains of darkness—and reserved in everlasting chains under darkness, unto the judgment of the great day* (2 Pet. ii. 4, and Jude 6). So the occasion of the disciples of Jesus casting out devils in his name, drew from him that declaration, *I beheld Satan as lightning fall from heaven* (Luke x. 17). Let me, however, more especially call the reader's attention to a passage in this very book, Rev. xii. 7—9: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." This passage contains a prophetic description of some remarkable transaction, which was to take place with regard to the devil and his angels. Those striking expressions, *war in heaven—the devil and his angels being cast out of heaven* (ver. 7)—*their place not being found any more in heaven* (ver. 8)—all appear to

me to be at least as strong as those concerning the binding of Satan in chap. xx. The prophecy itself is considered by Mede, Newton, Gill, and Scott, to have been fulfilled at the time when idolatry, as the religion of the Roman empire, was cast down by Constantine and his immediate successors. Assuming, therefore, this to be correct, let the reader consider what was the extent of fulfilment of the above highly figurative expressions. If, beforehand, he had been informed that they related to the suppression of idolatry, would he not have said, that they must foretell its total and universal suppression, so that it should never again exist in any part of the world? Yet, in reality, the fulfilment only extended to the Roman empire, leaving two-thirds at least of the human race, then and ever since, sunk in idolatry. And even as to the Roman empire itself, idolatry, though no longer dominant, was not, I conceive, even in name, totally suppressed or destroyed in every part of that empire; and, in spirit at least, sprang up afresh in the kingdom of the beast in its Papal form. When, therefore, we meet with such figurative expressions in chap. xx., as *the binding of Satan—setting a seal upon him—and his not deceiving the nations yet* (as I conceive it may be rendered) *until the thousand years are ended*; and when we find the effect of his deceiving the nations expressly pointed out in ver. 8, the impression produced in my mind is, that the passage does not foretell the entire and universal suppression in every part of the world of all the spiritual influence of Satan; but that it may signify his being powerfully restrained by the hand of the Lord from introducing, until the thousand years are ended, that particular *πλανε*, or deceit, the effect of which is distinctly specified in vers. 7, 8. [Note HH.]

[HH.] The expression in ver. 8, where Satan is said *to go forth, πλανησαι τα εθνη, &c. συναγαγειν αυτας, to deceive the nations. to gather them together, &c.* is similar to that in chap. ii. 20, *thou sufferest the woman Jezebel. to teach and (πλανάσθαι εμους δούλους πόρνεισαι) to seduce (or deceive) my servants to commit fornication, &c.* In this passage the particular species of *πλανε*, *deceit or error*, into which Jezebel (signifying perhaps a body of corrupt teachers) led some of the Lord's professed servants at Thyatira, was, not sin in general, but the *eating things sacrificed to idols, and committing fornication*. So I conceive that Satan's deceiving the nations in chap. xx. does not refer to his influence in general, by which he leads mankind into idolatry, and sin of all kinds; but to a particular species of *πλανε*, or error, into

I do not, by these observations, intend to imply that every thing foretold under these figurative expressions in both passages, either has not been, or will not be, fully accomplished according to *the mind of the Spirit*; but merely to suggest that so much of the fulfilment as we at present see may not come up to those ideas which we may have annexed to the prophecy. Many and great events may go on in the unseen world of spirits, with which we may be entirely unacquainted at present. I leave the reader, of course, to form his own judgment respecting what I have suggested.

Having thus given an outline of the view which a careful consideration of the passage leads me to conceive may be the true one, I shall venture to offer some further suggestions for the reader's consideration.

First, I would suggest an inquiry, as to whether *the slaying of the two witnesses* (chap. xi. 7) may not, if the above view be correct, synchronize with the close of the millennial period; and their *revival and ascent up to heaven* (vers. 11, 12), with the second resurrection. (1) The slaying of them is, I believe, generally considered to signify the entire suppression throughout *the kingdom of the beast* of all open testimony to *the truth as it is in Jesus* by the preaching of the Gospel. As the *living and reigning with Christ* after the *first resurrection* (chap. xx. 4), is only noticed as continuing during the thousand years; and as the ending of this period is so peculiarly marked, being mentioned three times (vers. 3, 5, 7), I conceive that this is intended to intimate that the living and reigning signified in this passage will cease at the end of the thousand years. And it appears to me, that this may foretell the entire suppression of all open profession of the Gospel in the kingdom of the beast; and may thus harmonize with the slaying of the two witnesses, both as it respects the events themselves, and also the place where they come to pass; namely, *the*

which he will be permitted to lead the nations at the commencement of the period subsequent to the Millennium, and by means of which he will excite them to open rebellion against the Lord, and furious and universal hostility against *the saints*. This may, probably, be specially occasioned by that wonderful revival in religion which, as I conceive, will then take place both among Jews and Gentiles, and by which the enmity both of the devil and of his seed among men will doubtless be awfully excited.

kingdom of the beast; in which the subjects of the first resurrection appear to me to be situated; and in which also the two witnesses prophesy in sackcloth during the 1260 years, and are slain at the end of that time. (2) I conceive also, from chap. xi. 7, that the *beast* is to *ascend out of the bottomless pit*, when the two witnesses are to be slain; and the devil is described as being *loosed* from the same place at the end of the Millennial period (chap. xx. 3, 7). And (3) the remarkable event of the resurrection of the two witnesses, and their ascent up to heaven in sight of their enemies (chap. xi. 11, 12), may synchronize and be connected with the second resurrection, if that is the same as the spiritual resurrection of the whole house of Israel, and of a vast multitude of Gentiles with them. The two witnesses after this no longer *prophesy in sackcloth*, but *ascend up to heaven*, which seems to indicate the triumphant progress of the Gospel. So in the account given of the period which follows the second resurrection (chap. xx. 7—10), there is no expression which indicates any thing like the suffering or martyrdom which, as already observed, appear to me to be implied, with respect to the subjects of the *first resurrection*. The last effort, however powerful and universal, against the subjects of the second resurrection, instead of being attended with success, will be frustrated in a most signal manner, by some immediate judgments of God, in agreement with the prophecy concerning Gog, Ezek. xxxviii. 18—23, and xxxix. 1—7. [Note II.] The reader will notice, in connection with this subject, that the *woman* (that is, the church) is represented as only remaining in the wilderness during the 1260 days (chap. xii. 6, 14), which is evidently the same as the

[II.] I conceive that the expression *compassed about* (εκυκλωσαν, compare Luke xxi. 20) *the camp of the saints and the beloved city* (ver. 9), implies, that the effort of the nations against the church of Christ will be very universal and powerful, and will menace her with great difficulty and danger, but does not foretell their being able to inflict, as heretofore, any real sufferings upon her. Whether the expression, *fire came down from God out of heaven, and devoured them*, will be fulfilled literally or not, can only be determined by the event. We find the same judgment by fire intimated respecting Gog and Magog (Ezek. xxxviii. 22), and a similar mode of expression is used in a figurative sense in this book, both concerning the two witnesses (chap. xi. 5), and concerning the second beast (chap. xiii. 13).

period during which the *two witnesses prophesy in sackcloth* (chap. xi. 3). This seems to indicate that the church will come forth triumphantly from her wilderness state at the end of that time; and this also appears to me to harmonize with the view which I have suggested of the second resurrection, as taking place at the end of the millennial period. In agreement also with this view, the *sounding of the seventh angel* (chap. xii. 15), would take place after the second resurrection. It appears to follow immediately after the resurrection and ascent of the two witnesses. If, therefore, these coincide with the *second resurrection* in chap. xx., the event described as *the kingdoms of this world becoming the kingdoms of our Lord and of his Christ* (chap. xi. 15), may refer to that vast ingathering, not only of *the whole house of Israel*, but of *the fulness of the Gentiles* also into the fold of Christ, which, as I conceive, will be the effect of the second resurrection. The other events which are to take place under that trumpet (ver. 18), namely, the *anger of the nations*, the *coming of God's wrath*, and *the time of the dead that they should be judged*, may be the same as the *gathering together of the nations* under the awful influence of Satan, the execution of God's wrath upon them by the *fire from heaven*, and the subsequent *judgment of the dead*, which are foretold in chap. xx. 7—15.

Having suggested these considerations as to the coincidence of the termination of the 1260 years with that of the millennial period, I venture to call the reader's attention to the period, or periods, noticed in Daniel as subsequent to the 1260 years. I need not remind him, that *the time, times, and an half*, mentioned in Dan. xii. 7, are considered to be the same as the 1260 years. In addition, however, to this period, we have two subsequent ones, of thirty and forty-five years, brought before us in vers. 11 and 12 of that chapter. Supposing the above coincidence to be true, may not this whole period of seventy-five years be the same with that described in Rev. xx. 7—10, as subsequent to the thousand years, although I do not pretend to offer any conjecture as to the two distinct periods into which the whole is divided in the prophecy of Daniel?

I would, lastly, call the reader's attention to the pouring out of the seven vials (Rev. xv. and xvi.) *As the wrath*

of God is to be filled up (or finished, or ended, *ετελεσθη*) by their being poured out (xv. 1), so it appears to me that neither the execution of the wrath of God upon the *beast*, foretold in chapter xix. 19—21, nor that upon the *nations*, foretold in chapter xx. 8, 9, can be subsequent to the pouring out of the vials. With this conviction I venture to suggest, whether these judgments may not coincide with and be included among the vials. [Note KK.]

The first four vials appear to be poured out upon the countries which are in the kingdom of the *beast*, and the fifth upon what is described as his *seat* or throne. May not these harmonize with the judgments of which a more detailed account is given in chapters xvii. and xviii.? The *sixth* vial is to be poured out upon the *great river Euphrates*, and the *water thereof* is to be dried up, that the way of the kings of the east may be prepared (chap. xvi. 12). Mede, Newton, Gill, &c. consider that the former part of this may refer to the Turkish empire, the great seat of the Mohammedan delusion; and the *preparing the way of the kings of the east*, to the

[KK.] This consideration appears to me to favour the observations which I have made as to the millennial period not being subsequent to the events foretold in ch. xix. As the judgment in ch. xix. is the last executed upon the *kingdom of the beast*, and that in ch. xx. the last executed upon the *nations*, they cannot, I conceive, be either of them subsequent to the pouring out of the vials, in which the wrath of God is ended or finished, but must be included among them. If, however, the millennial period is subsequent to the events in the end of ch. xix., the judgment executed upon the *nations* in ch. xx. 9 must be more than a thousand years after that executed upon the *beast*, ch. xix. 19—21; and consequently, if I am correct in supposing these judgments to be included among the vials, there would be more than a thousand years' interval between either the fifth and sixth, or between the sixth and seventh vials. But as the angels are represented as coming out of the temple together, and receiving both the vials themselves and the command concerning the pouring of them out at one and the same time (xv. 6, 7; xvi. 1), the impression produced in my mind is, that the seven vials will be poured out either at one and the same time, or in rapid succession. The remarkable declaration, also, *Behold, I come as a thief*, which is made between the sixth and seventh vials (xvi. 15), appears to me to imply, that the interval between these will be but short. If, therefore, these vials include both the judgment upon the *beast*, foretold xix. 19, and that upon the *nations*, xx. 9, there cannot, I conceive, be any such long interval between them as a thousand years: and, consequently, the millennial period cannot be after the judgment upon the *beast*.

conversion and return of the Jews to their own land. If their view be correct, the latter event is closely connected with the resurrection of the *whole house of Israel*, foretold in Ezekiel; and consequently, as I conceive, with the second resurrection, noticed in Rev. xx. 5. After the pouring out of the sixth vial we read (chap. xvi. 13, 14): "And I saw three unclean spirits like frogs *come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet*; for they are the spirits of devils, working miracles, *which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.*" Let me then ask, whether this may not include the event described, chap. xx. 7, 8, as *the devil being loosed and going forth to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea?* Upon this point I would suggest the following considerations. First, There seems to me some degree of coincidence between the eastern and western, the Mohammedan and Popish, antichrist. They appear to have arisen about the same time; and I cannot but conceive, from the account of the pouring out of the vials, that the final judgments upon each will be executed about the same time. The xviiith and xviiiith chapters appear to foretell the final judgments upon *the great whore, mystical Babylon*, by which, probably, is intimated the overthrow of the dominion of Popery, as such, and in its present form. I conceive, however, from chap. xix. 19—21, that *the beast* will still continue to exist, though under some other form; and that the final conflict foretold there will take place with him under this new form. The same thing appears to me intimated in the prophecy concerning the pouring out of the vials. The fifth, which is poured out upon the *seat of the beast* would seem to complete the judgments which had been carried on by the preceding four. The expressions, however, in verse 13, *I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet*, appear to intimate that the

beast will still continue to exist; but that some new deception or error will break forth in his kingdom, as intimated by an *unclean spirit coming forth out of his mouth*; and that the subjects of his kingdom will take part in the battle of Armageddon. Hence it appears to me that the last conflict with the beast, foretold in chap. xix. 19—21, may be carried on after the pouring out of the sixth vial, foretold in chap. xv. 13, has taken place, and may form, as it were, a part of the great battle of Armageddon, to be carried on in the kingdom of the beast, the Western Antichrist; while chap. xx. 7—10 may chiefly foretell a coincident conflict carried on in the kingdoms of the Eastern Antichrist, now under the Mohammedan delusion. *Second*, *The spirits of devils* are described as *gathering together the kings to battle* (chap. xvi. 14); so *the devil* is described as *gathering the nations to battle* (chap. xx. 8). *Third*, The double extent of description of those who are gathered together in xvi. 14—namely, *the earth and the whole world*—seems to me to be intended to include both *the kingdom of the beast*, and the countries under the dominion of the Mohammedan delusion (chap. x. 3), and to point out that there will be a synchronous conflict carried on in those countries. *Fourth*, The variety and extent of the sources whence the *spirits go forth* at one and the same time—namely, *out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet* (chap. xvi. 14)—appear to me to include the Mohammedan delusion, as well as that of *the beast*, both of which have been previously noticed in the Book of Revelation. Hence, also, I conclude that *the battle of the great day of God Almighty*, which results from the *three unclean spirits, the spirits of devils*, going forth from their various sources (chap. xvi. 14), will include both the last conflict in the kingdom of the beast, foretold in chap. xix. 19, and that with *the nations*, in chap. xx. 9. All this, however, I merely offer by way of suggestion for the reader's consideration.

With these observations I would bring this treatise to a conclusion; sincerely praying that any error into which I may have been unintentionally led, may be discovered; and that any observations in it which are

in accordance with the mind of the Spirit, may receive His blessing. Above all, may the Lord grant to myself, and every reader of these pages, to be partakers of all those *spiritual blessings in Christ Jesus* with which God blesses all his children ; and of *the resurrection of the just* at the second coming of our Lord and Saviour Jesus Christ ! Amen.

